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BAPTISM
AND
COMMUNION

BY REV. DAVID E. THOMAS.

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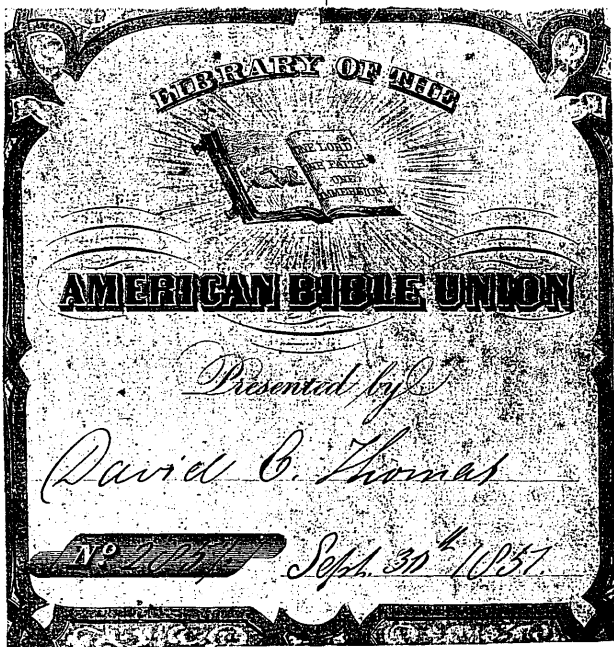
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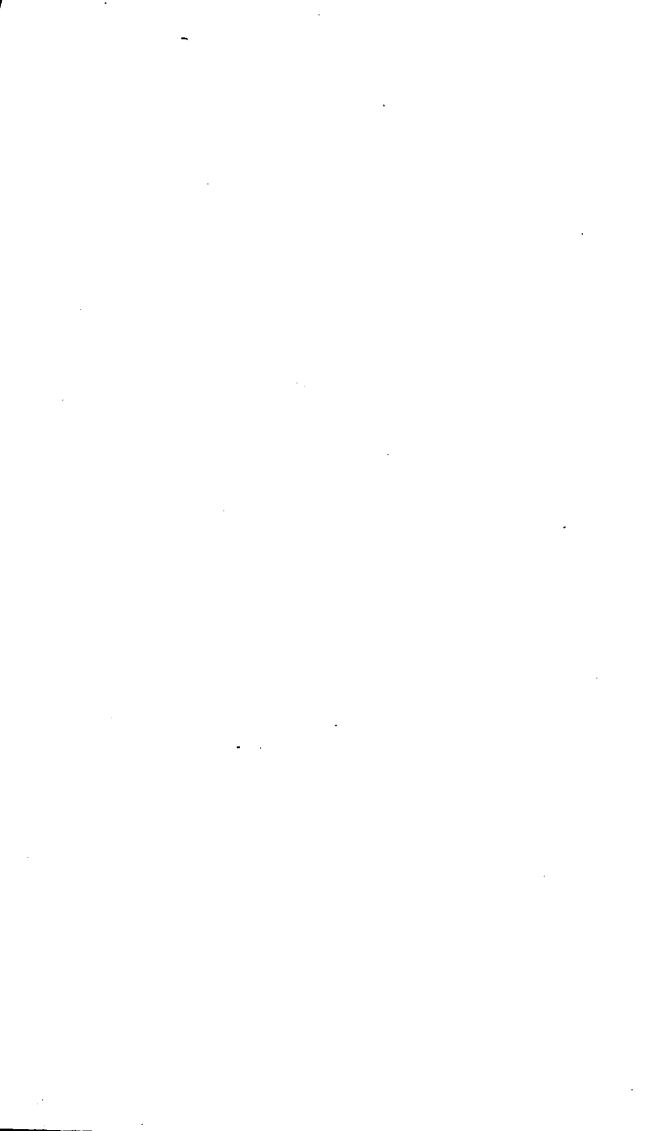
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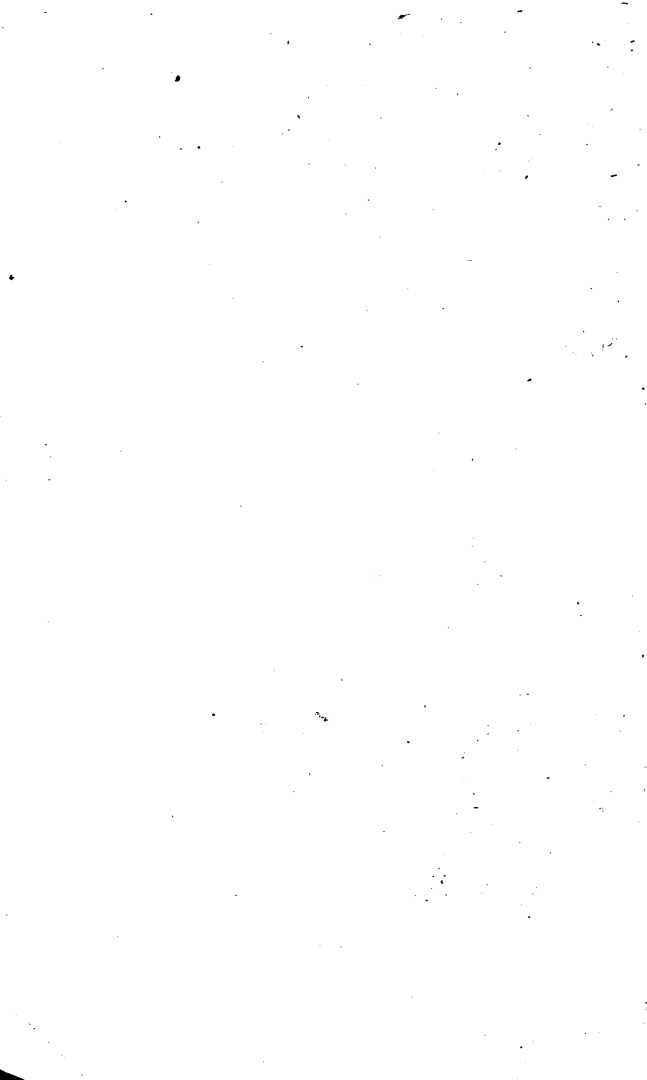
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3.

THE
ACTION AND SUBJECTS
OF
CHRISTIAN BAPTISM,
AND
AN ESSAY ON
-RESTRICTED COMMUNION.-

BY REV., DAVID E. THOMAS,
Pastor of the 1st Baptist Church, Zanesville, Ohio.

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P R E F A C E.

CHRISTIAN READER: The object of the following Chapters is not to widen the breach among Christians of different denominations, or minister to the increase of a sectarian spirit. The author, having been early instructed in views different from those which he now advocates, is not unacquainted with the difficulties which may embarrass an honest inquirer after truth. Nor does he entertain unkind feelings towards those pious and devoted members of other denominations, who have different views from those inculcated in these Chapters. But his liberality of feelings and sentiments are far from leading him to suppose the christian to be his own master, or that he has a right to sacrifice the commandments of Christ on the altar of denominational courtesy, thereby showing more deference to man than to God.

It may seem remarkable that the views of the Baptist Denomination should require much advocacy, in a society where Christianity is established. The action of baptism, as administered by them, is

recognized as valid by the christian world. So far then, it might be supposed they would escape unchristian attacks from the Ministers of Christ. They baptize professed believers. Will any one affirm that *they* are not *Scriptural* subjects of the ordinance? They admit baptized believers to the Lord's Supper. Is not that right? Where is their wrong in these matters? If baptism can be scripturally administered without immersion, let it be shown. If other than baptized believers are entitled to the Lord's Supper, let it be proved. Let us have that proof from the Book of God. The author would simply say, in conclusion, that the quotations he makes; the references he gives; the facts he states, are reliable—for the truth of which he will, when called upon, submit the documents to the examination of any Minister, or Committee of men, properly qualified to examine them. At all hazard, Christian Reader, obey the Commands of God.

DAVID E. THOMAS,
Zanesville, O., April 10, 1851.

BAPTISM AND COMMUNION.

That Christian Baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour; that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.—*Declaration of Faith, Article 12.*

CHAPTER I.

ACTION OF CHRISTIAN BAPTISM.

THE BAPTISTS believe that the immersion of a believer in water in the name of the Father, Son, and Holy Spirit, is essential to christian baptism. Those thus baptized they consider entitled to the privileges of a Church relation, and may scripturally partake of the Lord's supper. In support of these views, we present the following considerations:

I. THE MEANING OF THE ORIGINAL WORD BAPTIZO.

The Greek word is not translated into English, but merely adopted, with an English termination. Every caviller is

thus permitted to give it the definition which best suits his inclination, and carry the argument above the reach of the common reader. Has the English language a word corresponding in meaning with the Greek word *baptizo*? If so, why not translate the term? If the word means to sprinkle, or to pour, why not in *one* instance translate it by these words? It is translated to *dip* in 2 Kings v: 14; and *bapto*—a word from which *baptizo* is derived, is translated to dip 20 times, and once by the word *plunge*—a word which occurs but once in the whole Bible.

1 The meaning of this word can be ascertained by its *use* in the *Greek writings* of early authors. Some of these are called the CLASSICS. The Greek language to them was vernacular. The word is used in the sense of immersion, overwhelming, or covering in water, by Orpheus, Pindar, Hippocrates, Aristotle, Heraclidus Ponticus, Polybius, Plutarch, Strabo, Epictetus, Josephus, Lucian, Diodorus Siculus. Thus extending over a period of nearly seventeen hundred years, commencing 1285 years before Christ, and ending with Diodorus Siculus, 400 years after Christ. Did Christ

employ words in a different sense from all other authors?

2 *The definition of this word, as given by "all Lexicographers of any note," harmonize with the idea of immersion, overwhelming, &c., and is inconsistent with sprinkling or pouring.* Schrevilius, Schleusner, Scapula, Stephanus, Robertson, Pasor, Parkhurst, Donnegan, Dr. John Jones, Greenfield, Prof. Rost, Bretschneider, Bass, Stokius, Hedericus, Pickering, Robinson, Grove, Suidas, John Augustus Ernesti, &c., define the word *baptizo* in entire harmony with the idea of immersion; but never use the words sprinkling or pouring as definitions of the term in question.

3 *The testimony of these Lexicographers is corroborated by the candid admissions of Pædo-Baptist Divines.*—As scholars and critics they admit the primary meaning of *Baptizo* to be immersion, overwhelming; while their sectarian inclination would lead some of them to plead for the baptismal substitute as being "just as good." Among this number are Martin Luther, William Tyndal the author of the first English translation of the New Testament; John Calvin, Dr. Wall, Grotius, Dr. Whitby,

Dr. Chalmers, Dr. George Campbell of Aberdeen; Dr. Charles Anthon. John Wesley, the founder of Methodism, admits that immersion was the "custom of the first church."—*Journal through Georgia*, p. 11. Adam Clarke admits that Paul alludes to immersion in Col. ii: 12.—(See his Notes.) Scores of other learned authors might be quoted, but as Dr. Stuart says, in *Bib. Rep.*, "the thing is made out," i. e. immersion.

4 *The Bible use of the terms BAPTO, and BAPTIZO, shows the meaning of these words.*—BAPTO occurs 24 times. It is translated to *dip* 20 times; to *put into water* 1; to *wet* (in the book of Daniel) 2; to *plunge* 1—total, 24. It is not once rendered by the word sprinkling or pouring.

BAPTIZO—the word used for the ordinance of baptism, occurs 91 times. It is translated to *dip*, once; to *wash*—the result of dipping—twice. It is used metaphorically by Isaiah, and translated *affright*, or according to Dr. Stuart, to *sink* or overwhelm. In all other instances the word is transferred: no verse can be adduced in the whole Bible where it is translated pouring or sprinkling. The word *sprinkling*, in its various

forms, occurs in the English Bible 60 times; neither *bapto* nor *baptizo* is once used in the original in those places. The word *pouring*, in some form, occurs in the English Bible 150 times; in the places in which it is used, neither *bapto* nor *baptizo* is employed in the original. Indeed, the words *bapto*, to dip; *cheo*, to pour; and *raino*, to sprinkle, are used in contradistinction from one another, in the same verses in the Bible.—See Lev iv: 6, 7, 17, 18; Lev. ix: 9; xiv: 6, 16, 51; Numb. xix: 18.

The word *baptizo* has no greater latitude in Greek than the word immerse has in English. How often do we speak of being immersed in business, overwhelmed in troubles, “sinners *plunged* beneath that flood,” enveloped in smoke, &c. Do these words lose their meaning because of this metaphorical usage? As well may we deny the meaning of the word *river*, because the Psalmist says: “Rivers of water run down mine eyes.” Or, that the word for *heaven* loses its meaning, because Jacob said: “This is the gate of heaven,” &c.

II. THE PRACTICE OF THE GREEKS THEMSELVES.

The Greek Church who speak the very language in which the New Testament was written—a church extending over large portions of Turkey, Austria, Russia, &c., uniformly practice immersion. In proof of this the reader is referred to Stackhouse's Hist. of Bible, B. 8, ch. i: pp. 1234, 1235; Venema's Hist. Eccles. tom. vi: p. 660; King's Rites and Ceremonies of Greek Chh., p. 192; Dr. Wall's Hist. Inf. Bap., part ii: ch. 9, p. 477; Ricaut's Present State of Greek Chh., p. 163; Coleman's Chris. Antiquities, p. 275; Goodrich's Rel. Rites and Cer., pp. 162, 212, 221, 227, Moses Stuart, in Bib. Repos., vol. 3, p. 360.

III. THE PLACES AND CIRCUMSTANCES MENTIONED IN CONNECTION WITH THE ADMINISTRATION OF THE ORDINANCE.

1 THE PLACES.—*John baptized 'in the river of Jordan,'* Mark i: 5; Mat. iii: 6. —The river Jordan rises in the mountains of Lebanon, and runs towards the South, through the interior of the land of Palestine. About 16 miles from its source, it forms the Lake Semecchon,

(See Josephus' Jewish Wars, B. 3, § 7,) or the waters of Merom, Josh. xi: 7. About 16 miles further South, it forms the Sea of Tiberias, or Lake of Genessareth.—Josephus, B. 3, § 7. After flowing about 130 miles further, the river empties itself into the Dead Sea, or Lake Asphaltites. The river Jordan receives, from the country East of it, no less than 21 tributary streams; and from its Western side, it receives 23 tributary streams.—See Murray's Ency. of Geo., vol. ii: p. 251; Smiley's Scrip. Geo., p. 62. The average breadth of the river between Tiberias and the Dead Sea, is from 60 to 80 feet; its average depth is from 10 to 12 feet.—See Covell's Sab. S. Dict., published by the M. E. Book Concern, p. 235. Where it empties into the Lake, it rolls a considerable body of water, being a channel of 200 or 300 feet wide.—See Ency. Rel. Knowl., p. 700.

The river overflowed its banks in the time of harvest; Josh. iii: 15. It was a proper place for dipping; 2 Kings v: 14. Persons were in the habit of crossing it in ferry boats; 2 Sam. xix: 18. It was fordable only in particular places; Judg. iii: 28; xii: 5. A miracle had to be performed in order that the children

of Israel might cross it; Josh. iii; Josephus' Jewish War, B. 5, § 3. Do those who practice sprinkling or pouring generally resort to such places for the administration of the rite?

"*John was baptizing in Enon, near to Salim, because there was much water there; John iii: 23. Where was Enon? Let the Methodist Sabbath School Dictionary answer—"a place eight miles south of Scythopolis, between Salim and Jordan," p. 137. Also Adam Clarke's Notes in loco. Its modern name is Mez-ar Abou Obeid.—See Ency. of Geo., vol. 2, p. 250.*

The reason for the selection of this place is stated—"because there was *much water* there," and any candid man can see that the water was used for baptizing. Suppose we read it thus: John was *sprinkling* at Enon, near to Salim, because there was much water there! Or suppose we say: "There are several grist mills in Zanesville, because there is a fine river there." Would any be inclined to affirm that the river was necessary, not for the mills, but to furnish drink for "dromedaries, mules and asses;" or washing the garments of those who were employed in the mills?

But suppose some sage critic would deny the proper meaning of *Grist-Mills* thus: "*Grist* means supply, or provision. Mills do not need these; water is designed for man. As to the term *Mills*, nothing can be made out of it. The word is sometimes applied to that which requires no water at all—bark-mill, coffee-mill," &c. This, to the religious reader, would seem like trifling, and yet it bears a strong analogy to the reasoning of those who would make void the command of God by their own tradition.

The words *hudata polla*—rendered *much water*, are said, by the advocates of sprinkling, to mean "many small streams or rivulets." The proof of this can not be drawn from the use of these words in the Holy Scriptures, nor from the plural form of the terms. The word *hudata*, (waters,) is applied in its plural form to the river Jordan, confined within a single channel, 2 Kings ii: 14; and to the sea, where the waters form but one collection, Mat. viii: 32. Homer uses *hudor* and *hudata* interchangeably—"throwing him (*eis hudor*) into the water, and he immediately expired (*en hudasin*) in the waters."—*Batrachom*, 99. Orpheus speaks of the sacred waters, (*hudata*), of the Euphrates.

The use of these words in the Bible, proves their meaning, and that the singular and plural forms are interchangeably used. *They are applied to the Ocean,*—Thy way is in the sea, thy path in the *great waters*, Psa. cvii: 23. The Tyrians are said to transport merchandise by sea, in great waters, Isa. xxiii: 3. Tyre is said to be brought into great water, broken in the midst of the seas, Eze. xxvii: 26. These terms are used for the river Euphrates, Jer. li: 13. The King of Assyria, on account of his metropolis being on the Tigris, is said to be flourishing, because of much water, Eze. xxxi: 7. The rushing of nations is compared to the rushing of mighty waters, Isa. xvii: 12, 13. The thunder which agitates clouds, charged with floods, is called the voice of the Lord upon many waters, Rev. i: 15, Psa. xxix: 3, xciii: 4. The majesty of the heavenly host is represented like the noise of great waters, or the voice of the Almighty, Eze. i: 24. Attachment which mortifications can not annihilate is called a love which many waters can not quench, nor floods drown, Psa. xxix: 3; Cant. viii: 7. The term is used for the great waters in Gibeon, (Jer. xli: 12,)

where two hostile armies met and fought a battle, 2 Sam. ii: 12-17. The foregoing use of these words ill comport with the idea of sprinkling or pouring; or do these words mean *much water*, when applied to other things; but a small quantity when applied to baptism?

"John was baptizing in Bethabara, beyond Jordan," John i: 28. *Beth* is a Hebrew word signifying *house*. *Abara* is a Hebrew word signifying crossing or passage. Bethabara was a ferry house on the river Jordan. It is called Bethbara in the Old Testament, Jud. vii: 24; Josh. ii: 7; iii: 15, 16. Its modern name is Mousan; Ency. of Geo., vol. 2, p. 251. Methodist Sabbath School Dict. says:—"Bethabara signifies, in the Hebrew, a place of crossing, because it was a ford on the river Jordan; on the East bank of which river it stood over against Jericho," p. 61. See also Dr. Clarke's Notes in loco; Benson's Com. do.; Ency. Reli. Knowl., p. 225.

2 CIRCUMSTANCES.—"*And were baptized of him in Jordan.*"—In the Greek language there are about eighteen prepositions, six of these are monosyllables, and twelve dissyllables. The English language has about fifty, to each of which

from five to thirty definitions are given. This furnishes a rich field for the caviller. One preposition is often used for another in the English language, much more so in Greek, as the number of prepositions are less. The English scholar, however, finds no serious difficulty, in his language, to understand the difference between one preposition and another.

EN—in.

The preposition EN (in) occurs in the New Testament 2542 times. It is translated by the word IN, 1977 times; by *within* 12 times; by the word *among* 121 times; *into* 19 times; *under* 2; upon 3. Total, 2134. In the remaining 408 times, it is translated by no less than 35 other words. Its obvious meaning, from the foregoing, must be evident to every candid reader.

It is translated by the word IN 225 times in Matthew; 101 times in Mark; 265 times in Luke, and 168 times in John. It would be as consistent to say that John preached *with* the wilderness of Judea, or baptized with the river of Jordan, as to say that he baptized with water. The very same word is used in the original. The Vulgate, Syriac, Arabic, and Ethiopic versions; and Tyn-

dal's and George Campbell's translations into the English, render it '*in water*.' Every Lexicon and Elementary Greek book, gives *in* as its primary meaning.

EIS—into.

"*And they went both down INTO (eis) the water.*"—Acts viii: 38.

Eis occurs in the four Gospels alone no less than 795 times. It is translated *into* 372 times; by *to*, designating an entrance *into* a house, the temple, cities, and villages, more than 100 times, where *into* would be its proper rendering, and is in fact the meaning of the term; thus making in all about 500 times. It is translated *into* in Matthew alone 121 times. Where a penetration *into* a place is expressed, it is the only preposition which can be properly used.

The criticism made by rantizers upon this word, if true, would as effectually keep the saints out of heaven, Noah out of the ark, the wicked out of hell—out of everlasting punishment; the righteous out of life eternal; Daniel out of the lions' den, Jonah out of the sea; the herd of swine out of the Lake of Genessareth—as they can keep the baptismal candidate out of the water. The same word is used, in connexion with

appropriate verbs, in all these instances.

Indeed, in the case of the Eunuch, the Holy Spirit has been remarkably precise. They came *to* (epi) a certain water, and they went down *into* (eis) the water. Mark the distinction made between coming *to* the water and entering *into* it for the administration of the rite.

APO.

“And Jesus, when he was baptized, went up straightway *out of* (apo) the water,” Mat. iii: 16. *Apo* is rendered *out of* 46 times in the New Testament—17 times in Luke alone. In many instances where it is rendered from, the expression *out of* is perfectly admissible. Let the reader observe the following passages, where the word is used: Take twelve stones *out of* Jordan; brought me up *out of* a horrible pit, *out of* the miry clay; pull *out* the mote, *out of* thine own eye; Mary Magdalene *out of* whom he had cast seven devils; an unclean spirit came *out of* a man; devils came *out of* many; a cloud received him *out of* their sight; Peter was come down *out of* the ship; the devil taketh away the word *out of* their hearts; then went the devils *out of* the man; *out of* whom the devils had

departed; God shall take away his name *out of* the book of life, *out of* the holy city, &c., &c. Will the advocates of sprinkling inform us what word or words in the Greek can be used to signify *out of*, if *apo* or *eks* will not do it?

Another evidence of the Savior coming up *out of* the water is found in the use of the term *anabaino*, rendered *coming up*. This word is used for emerging, having been previously *immersed*. The N. Testament will furnish no exception, when the word is used in connection with water. "Go thou to the sea, and cast in a hook, and take up the fish that first *cometh up*," (*anabanta*.) The fish certainly was in the sea. "And I stood upon the sand of the sea, and saw a beast *rising up* out of the sea," (*anabainon*.) "Another beast *coming out* (*anabainon*) of the sea." In Tobit. vi: 2, it is said of a "young man who went down to the river Tigris to bathe, that a fish *leaped out* (*anabainon*) of the river to devour him."

EK or EKS—out of.

"And when they were come up (*anabaino*) *out of the water*"—(*ek hudor*), Acts viii: 39. In the case of the Eunuch, the Holy Spirit has selected another

preposition, but the advocates of sprinkling are no better pleased with *ek* than they seem to be with *apo*. All words must lose their meaning when they conflict with the favorite dogma of the sects. Still *ek* is translated *out of*, 161 times in the New Testament; 17 times in Matthew; 17 times in Mark; 15 times in Luke, and 20 times in John. *Out of* is the primary meaning of the word.

This word is used, with appropriate verbs, to designate the actions of persons or things, coming *out of* the Temple, Synagogue, house, ship, tombs, grave, sepulchre; *out of* Jerusalem, Sion, Nazareth, Judea, Galilee, the land of Egypt, the land of the Chaldeans, the Holy city; *out of* afflictions, sleep, darkness, fire, smoke, the sea, the earth, the bottomless pit; *out of* this world, of prison, of tribulation; *out of* the body, mouth, heart, womb; *out of* the loins of Abraham, *out of* heaven, *out of* the church, devils coming *out of* men, &c., &c. Is it possible that a word means *out of* in all these relations, and loses its primary meaning when used in relation to water? Who can charitably account for this?


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OBJECTIONS STATED AND ANSWERED.

Being conscious that the evidence furnished in the New Testament, in regard to John's Baptism, is clearly in favor of immersion, the most inventive genius has been taxed to devise some plan to countermand this influence, and save the trouble of going into the water.

## 1. WAS CHRIST'S BAPTISM A CHRISTIAN INSTITUTION?

Dr. Lightfoot suggested that Christ was baptized to initiate him into the Priesthood, according to the ceremonial law. The idea entitled him to a vote of thanks from his brethren. The candid reader will consider the following facts:

1 Jesus Christ was of the tribe of Judah, of the house of David. The Jewish priests were required to be of the tribe of Levi and of the house of Aaron. Christ could not be inducted into the priesthood according to the Levitical law, nor offer incense under pain of death.—See Exo. xxviii: 43; Numbers i: 51, viii: 7—16, xvi: 40.

2 Had Jesus been of the proper tribe for the priesthood, his baptism by John in Jordan, could not induct him into the priestly office, according to the Mosaic

law. The manner of inducting the priest is recorded in Exod. xxix: 1-4. Where on this occasion were the required sacrifice, the basket of unleavened bread, the girdle, the breast-plate, the mitre, the wave offering, the boiling of flesh, the burning of bread, the application of blood to the right hand, and to the great toe of the right foot, &c? Why was it not done at the door of the Tabernacle, and not in Jordan?

3 Paul had a more correct idea of this matter when he said, "Christ was not made a priest after the law of carnal commandments, but after the power of endless life," Heb. vii: 16.

4 Christ was made a priest, not after the order of Aaron, but after the order of Melchizedec. Did that order require his baptism? Was Melchizedec inducted into the priesthood in that way? The design of Jesus' baptism was nothing less than to set an example before his followers.—See Doddridge Fam. Ex. on Mat. iii: 13-15; Dr. Scott's Com. Mat. iii: 13-15.

## II. WAS JOHN'S BAPTISM A CHRISTIAN ORDINANCE?

If the action and subjects of John's Baptism were not inconsistent with

sprinkling water upon infants, it is difficult to account why those who derive their candidates from Jewish circumcision, and their mode from the sprinklings of the Levitical priesthood, should wish to take away the christian character of John's Baptism. It surely stands much nearer the Gospel dispensation than ceremonial sprinkling of ashes, oil, blood, or the water of purification—much nearer than Isaiah's sprinkling of many nations, or Ezekiel's sprinkling of clean water to cleanse from idolatry and filthiness. Why then pronounce it a Jewish rite, an unchristian ceremony—especially since the Founder of christianity honored it with his own christian character. If the act of Jesus is not a christian act, what is?

1 God sent John to baptise, John i: 33. No section of the Jewish code enjoined his ministry.

2 The Jewish priesthood never recognized him as belonging to their number.

3 His ministry and that of Jesus and his disciples, were of the same character. If one was christian, so was the other. Christ and his disciples were preaching repentance; so was John. Christ, by his disciples, made and bap-

tized more disciples than John. Their ministry existed at the same time, among the same people, and entire harmony and fellowship existed between them.

4 Jesus said, the "Law and the prophets were until John, since that time the kingdom of God is preached," Luke xvi: 16. "From the days of John the Baptist until now the kingdom of heaven suffereth violence," Mat. xi: 12, 13. The kingdom could scarcely be preached, or suffer violence, before it had an existence.

5 Mark calls John's ministry the beginning of the Gospel of Jesus Christ; Mark i: 1-4.

6 The ministry of John is associated, by Peter, with the beginning of the gospel, Acts i: 21, 22.

7 If John's baptism was not the same as that of Christ, Paul was mistaken when he said, One Lord, one Faith, one Baptism. There seems to be more than *one* if John's baptism is not a Christian rite.

Should it be said that John's baptism was not a christian ordinance, because Jesus had not yet been crucified, we might answer: If the validity of a christian ordinance should depend upon its being established after the resurrection,

the Lord's Supper must be as much of a Jewish rite as John's baptism is said to be by the advocates of sprinkling. The Supper was instituted in the night in which Jesus was betrayed. If the christian dispensation did not commence until after the resurrection, there were no christian ministers, no christian disciples, to organize the *Christian* church.

Should it be urged that John's baptism was not administered in the name of the Trinity, and therefore invalid; it is sufficient to observe that the law requiring the administration of this rite in the name of the Trinity, could not be in force until enacted.

Mathew Henry, Dr. Scott, Dr. A. Clarke, Joseph Benson, &c., in their Commentaries on Mark i: 1-4, freely admit that the Gospel Dispensation commenced with the ministry of John.

*But Paul is said to have re-baptized the Disciples at Ephesus.—Acts xix: 1-7.*

1 These disciples were adults; they were "believers," and had already received the ordinary influences of the Spirit. To *believe* is the work of God, John vi: 29; and none can believe that Jesus is the Lord, except by the Holy

Spirit; 1 Cor. xii: 3. They had not heard of the extraordinary gift of the Spirit—or his miraculous descent.

2 Paul, in explaining to them the nature of John's baptism, in verses 4th and 5th, says: "When *they* (i. e., the people to whom John preached) heard this, (John's preaching) they were baptized in the name of the Lord Jesus."

3 If these disciples were re-baptized by Paul, it must have been owing to some defect in their baptism. Was it because they had not received the Holy Spirit *before* baptism? If so, our friends should not censure the Baptists for baptizing those who were "dedicated" in their infancy. Was Paul an Anabaptist?

4 If these twelve disciples were re-baptized at Ephesus, was their second baptism valid, as they were simply baptized in the name of the Lord Jesus—and not in the name of the Trinity as the commandment required?

5 Paul sometime after this speaks. in Cor. i: 14-16, of the baptism of Crispus, Gaius, and the household of Stephanus, and says that he knows of no others.

John Calvin, Fisher on the Westmin-

ister Catechism, &c., &c., deny that these disciples were re-baptized.

IT IS OBJECTED TO JOHN IMMERSING SO  
MANY IN SO SHORT A TIME.

The objection is stated thus: "John's ministry continued for about 18 months; he baptized *all* Judea, and the region round about Jordan." The interpretation given to Mat. iii: 5, 6, by rantizers, savors strongly of infidelity, by setting one portion of the Scriptures against another. They suppose, without evidence, or even probability, that the population of Judea amounted to three or four millions. Dr. Ralston is entitled to the right of discovery here. The Bible facts are as follows:

1 The word *ALL*, when used in such connection, does not imply each one. PROOF.—Of Christ it is said, "*all men* came unto him." "*All men seek thee.*" "*I please all men in all things.*" "*All countries went to Egypt to buy corn.*" Scores of other instances might be given where the word is used in a limited sense.

2 John refused baptism to two of the most numerous sects in Judea—the Pharisees and Saducees.—Mat. iii: 7

3 He refused another class—the Publicans,—Luke iii: 12.

4 Many rejected the counsel of God against themselves, being not baptized of him.—Luke vii: 30.

5 Jesus made and baptized more disciples than John, John iii: 22, iv: 1. In fact it is said that the same baptizeth, and *all* men come to him, John iii: 26—30. Upon the principle by which the advocates of sprinkling construe the word *all*, in Matthew iii: 5, 6., it may be denied that any candidates were left for John, unless John and Jesus were re-baptizers or Ana-baptists.

6 But does not the number baptized by John, militate as effectually against the idea of sprinkling as against immersion? Does it require less time for a Pædo-baptist of modern days to perform the ceremony of sprinkling water on the forehead of an infant, than for a Baptist to immerse a candidate? Let facts reply.

7 Let those who oppose immersion remember, when estimating the population of Judea, that John baptized none, except those who confessed their sins, and were willing to bring forth fruit meet for repentance.

#### IV. THE DESIGN OF THE INSTITUTION.

1 The ordinance is designed figura-



tively to denote our internal cleansing, and thus becomes a beautiful emblem of our moral purification. Hence Peter speaks of being baptized for the remission of sins, Acts ii: 38; of baptism being the answer of a good conscience towards God, 1 Pet. iii: 21; and Ananias says to Saul, Arise and be baptized and wash away thy sins, &c., Acts xxii: 16. It is difficult to understand these passages in any other way.

2 *A formal and practical profession of Christianity is made in baptism.*—On this account the convert is said to be baptized in the name of the Lord Jesus, Acts ii: 38, viii: 16, x: 48, xix: 5; i. e., into an acknowledgment of his authority and character. The Israelites were baptized unto Moses, in the cloud and in the sea; i. e., into a recognition and acknowledgment of Moses' authority as their leader. Having this understanding as to the design of baptism, Paul, in order to quell a difficulty respecting ministers at Corinth, reminds the Corinthians that they were baptised into Christ, and not in the name of Paul, 1 Cor. i: 12-15, Rom. vi: 3.

3 *Baptism constitutes a visible line of demarkation between the church and*

*the world.*—Those who become Christ's disciples are required to "confess him before men," and identify themselves with his people. Jesus taught the entire separation of his church from the world in many passages, John xv. 19, xvii: 6, 9, 20, 21, xviii: 36. So did his disciples, 2 Cor. vi: 14-18. The baptized having thus come out from the world, is said *to have put on Christ*, Gal. iii: 27, —assumed his lovely character—became his representative---in token of which he puts on the badge of discipleship.

4 *Baptism is represented as a symbol of death to sin, and resurrection to newness of life.*—Such is the representation in Rom. vi: 1—5; Col. ii: 12: "Baptized unto His death," i. e. into a conformity to Christ with respect to His death. "Planted in the likeness of His death," &c. For ye are dead and your life is hid with Christ in God. Col. iii, 3. In this solemn rite, the candidate is not only represented as dead to sin, but is *buried with Christ in baptism*, WHEREIN also he is risen with Him,—that LIKE as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life.—The figure employed by the apostle is

that of a *burial in the grave*, and that figure is found in baptism. Had there been no resemblance between the rite of baptism and a burial, he would never have compared baptism of any kind to a burial.

We are never said to be buried in circumcision, or to be risen therein to newness of life, as there is no resemblance between circumcision and a burial.—Had baptism consisted in sprinkling or pouring, we should never have heard of being buried in baptism.

To say that to be buried with Christ in baptism has no allusion to water baptism, but to the baptism of the spirit, is an admission that the baptism of the spirit is a burial. If the baptism of the spirit involves a burial, can the symbol by which it is represented be anything less than a burial?

In these passages we are also told that we are *risen with Christ*—a resurrection. The resurrection of Christ is the foundation of the Christian's faith. 1 Cor. xv, 17. The resurrection of the body is the object of the Christian's hope. 1 Pet i, 3; hence the necessity of confirming the resurrection by a memorial. For this reason, Paul says: "If the dead rise

not at all, why are they then baptized for the dead," i. e., if there be no resurrection of the dead, why is baptism so significant a symbol of the resurrection? Some of the Corinthians having in baptism symbolized the resurrection, were disposed to ask, "with what body will they rise?" &c. Those who pretend to see no resemblance between baptism and a burial, because the candidate is not drowned, cannot certainly see any resemblance between Jonah in the fish, and a body in the grave; but as burial implies a covering out of sight, Jonah is said to have been buried.

V. THE FIGURATIVE USES OF THE WORD BAPTISM CLEARLY LIMIT ITS MEANING TO IMMERSION.

I. Christ represents his *sufferings* under the figure of "a baptism," Mat. xx: 22, 23, Luke xii: 50. Can sprinkling a little water on the face, appropriately exhibit an image of the overwhelming sufferings of Christ? If Jesus designed the ordinance of baptism to exhibit, in a beautiful emblem, the overwhelming sufferings of his soul, how that design is frustrated by sprinkling? Observe the christian convert as he comes up out of the water, having been enveloped in it

How the water flows from his head, his hands, his feet—marks the pathway he treads. O, my soul, think of the baptism of the blessed Jesus, when he was overwhelmed in sufferings, and plunged in death. Concerning these sufferings the Psalmist represents Jesus as saying, “I am come into deep waters, where the floods overflow me,” Psa. lxix: 2. How common it is in all languages to say, “overwhelmed in grief,” immersed in afflictions, plunged in sorrow.—See G. Campbell’s Notes, vol. iv, p. 128; Doddridge’s Fam. Ex., *in loco*; Hervey’s Theron and Aspasio, vol. ii, let. 7.

II. The passage of the children of Israel through the Red Sea is represented as baptism, 1 Cor. x: 1. The history of that occurrence is recorded in Exod. xiv: 19–22.

1 They went down into the sea, and came up out of it. The candidate in baptism goes down into the water, and comes up out of it.

2 The sea was a “wall unto them on the right hand and on the left.” The apostle informs us that they were *under* the cloud. A cloud of darkness stood between them and the Egyptians, while the cloud of fire gave them light. They

were covered and concealed out of sight, as the baptized is surrounded in water. They "went into the midst of the sea upon dry ground." To suppose that they were sprinkled from the cloud, is to become wise above what is written. Some authors have quoted Psa. lxxvii: 17, as describing the passage of Israel through the Red Sea. The Psalmist describes the wonders of God at Mt. Sinai, when the voice of His thunder was in the Heavens, &c. If the clouds "poured out water" upon the children of Israel in the Red Sea, is it true that they went "into the midst of the sea upon the *dry* ground?" What! *dry*, and pouring out water all the time from a cloud of fire by night, and of shade by day! Let the honest reader consider the situation of the Jews "*in* the cloud, and *in* the sea," *both* being required to make anything like baptism, and decide whether the sprinkling of a few drops of water, or a total burial in water, is the most legitimate inference.

3. This baptism is not literal but figurative. This fact is acknowledged by John Wesley, and a host of others.—Dr. Clarke calls it a "typical baptism."

III. The situation of Noah and his

family shut up in the ark, surrounded by the mighty torrents, when the "windows of heaven were opened," and the fountains of the deep were broken up" was an emblem of Baptism. 1 Pet. iii: 20.

#### BAPTISM OF THE HOLY SPIRIT.

IV. The abounding and overwhelming influences of the Holy Spirit on the day of Pentecost, is called Baptism. Mat. iii: 11, Mar. i: 8, John i: 26. If the example of Jesus in giving the Holy Spirit, can direct us to ascertain the action of baptism, we must not overlook the circumstances of the case. The disciples were in an upper room, Act. i: 13, The number together were about 120; ver. 15, "Suddenly there came from Heaven a sound, as of a mighty rushing wind, and it filled all the house in which they were sitting," chap. ii: 2. "And they were filled with the Holy Spirit." Verse 4. They were so completely overwhelmed in the spirit as a man is enveloped in air. The *abundance* of the spirit on this occasion no one denies, and those who pray "*baptize us with the Holy Ghost,*" mean no less than an entire overwhelming in the divine influence.

1. The subjects of this baptism were

believers—able to pray, &c. “They were all filled with the Holy Spirit, and spake with tongues.” &c., verse 4.

2. The manner of the spirit’s descent is not the baptism, any more than the pouring of water into a bath is the bathing. Pedo-baptists, when speaking of the “Baptism of the Holy Ghost being done by pouring, confound things which are different. The pouring was over before the baptism began, as the river flows over the candidate before the immersion is performed, or the water is poured into a baptistery before the baptism is administered. Where the term *pouring* is used with relation to the Holy Ghost, in Acts x; 45, we read thus:—“On the Gentiles, also, was poured out the *gift* of the Holy Ghost.” What was this gift? “Speaking with tongues,” v. 46. There is a difference between the spirit and his gifts—there are diversities of gifts but the same spirit. 1 Cor. xii: 4, 8, 9.

3. Another fallacy in the argument of Pedo-baptists from the Baptism of the Holy Ghost, consists in predicating *literally* of the Holy Spirit, the properties of a material substance. They conjoin the corporeal and incorporeal; confound



the literal and the figurative. Between water and spirit in the actual operation there can be no analogy. In all the similitudes of the Holy Spirit drawn from material objects, the point to be illustrated is not the manner of the spirit's operation, but the *effect* produced by his power. David says, (Psalms li: 1, 2;) "Wash me thoroughly from mine iniquity." Paul says, "But ye are washed," &c. Neither of these men refers to a literal washing, but to the result of the Spirit's power. The Christian is said to "walk after the Spirit." The figure is founded upon the progress made, not in the manner in which the steps are taken. The believer is said to be "born of the Spirit," the figure is based upon the result, the being produced, not to the manner of his coming into the world.—So of the baptism of the Holy Spirit.—The figure is based upon the overwhelming influence of the Spirit, which filled the house in which they were sitting, and enabled them to speak with tongues. &c. No allusion is had in the figure to the manner of the Spirit's descent.

4 This is made still more evident by other expressions which are employed with reference to the descent of the

Spirit. Should these expressions be construed upon the same principle as Pædo-baptists represent the word *pouring* in relation to the Spirit, the absurdity of the position will become irreverent and profane. "The Holy Spirit was poured out, therefore water must be poured in baptism." Well, the communicating of the Spirit is expressed by *sending* in Luke xxiv: 29, therefore baptism must be performed by sending. The same is expressed by *sitting*, in Acts ii: 3; hence baptism must be performed by sitting. The same idea is conveyed by *sealing*, (Eph. i: 13;) *giving*, (Acts xv: 8;) *shedding forth*, (Acts ii: 33;) *breathing*, (John xx: 22;) *falling on*, (Acts viii: 44;) *drinking*, (John vii: 37-39;) *anointing*, (Isa. lxi: 1, 2 Cor. ii: 21, 22.) Are we to infer from these expressions that baptism is to be performed by sealing, giving, shedding forth, breathing, falling on, anointing, &c? Surely not.

5. In harmony with the idea of the overwhelming character of the spirit's influence, we are told that christians are *in* the Spirit, Rom i: 10. iv: 2. Live, walk, and dwell *in* the Spirit, Gal. v: 16, 17, Rom. viii: 9. Are *filled* with the Spirit, Eph. v: 18. The Spirit is repre-

sented as beneath and around us—an all-prevading presence. Where shall I flee from thy Spirit? It is presented under the similitudes of “a river of life,” “floods upon the dry ground,” a “cloud of dew in the heat of harvest.” How accordant it must be with the genius of the Bible, to speak of an immersion in the influences of the Spirit! This form of expression can be offensive only to those who rantize, and who, after all, speak of being immersed in care, overwhelmed in trouble, bathed in tears, and who sing,

“There shall I *bathe* my weary soul,  
In seas of Heavenly rest.”

“And sinners *plunged* beneath that flood,  
Lose all their guilty stains.”

6. Another objection to the theory of pouring: from the Baptism of the Spirit, is found in the assumption, that in a positive institution, which depends upon the will of the law-giver, the thing to be done is not to be learned from the TERMS OF THE LAW, but from the moral meaning of the rite, and then choosing for ourselves the manner of expressing it. No religious observance that was ever enjoined in any law, human or divine, could endure for a day, if such a prin-

ciple were admitted. The Popish church has adopted this principle, and has explained away, in the view of the multitude, all God's explicit commands. It is the essential element of Jesuitism.

7. Such interpretation as Pædo-baptists adopt with reference to the baptism of the Spirit, sets aside that plain law of language, which forbids us to give a figurative meaning of a word precedence over the literal and proper.

8. The principle which we oppose, opens a wide scope for the vagaries of superstition. A clear, explicit law settles the duty which it enjoins, forbidding addition or diminution. But if the enacting terms of the law are ambiguous, uncertain, determines nothing, &c., then superstition may luxuriate, and instead of "three modes," *fifty* may be adopted with equal plausibility, for "where there is no law, there is no transgression."

#### BAPTISM ON THE DAY OF PENTECOST.

"They that gladly received his word were baptized, and the same day there were *added* unto them about three thousand souls," Acts ii: 41.

This verse affirms a fact which every Christian is required to believe. But

three objections are urged against the immersion of the converts on that occasion:

1 *The scarcity of water.*—I am not bound to find water in which these converts might be baptized. The fact is affirmed, and God should be believed without a voucher. It is written that the “rich man died and was buried,” in Luke xvi: 22. In order to prove that fact, I am not bound to find the burying ground within half-a-mile, a sexton to dig the grave, an undertaker to make the coffin, and pall-bearers to carry the body, &c., lest some sage critic should affirm that *thapto* does not mean to *bury*. When history states that a certain man was *hanged*, it is not necessary for me to prove that the jury found him guilty, the judge pronounced the sentence upon him. It is no part of my duty to find who was the rope-maker, the builder of the scaffold, lest some minister of religion should deny that *hang* means to be executed by the halter. Being anxious, however, to present the candid reader some facts concerning the quantity of water in and about Jerusalem, the following considerations are submitted:

1 Jerusalem was a city well watered.

The brook Kedron enters the outside boundary of the city on the North, flows towards the East, turns toward the South, and runs along the line of the city, until it unites with the river Gihon, in the valley of Hinnom. A branch of this brook runs through the middle of the city. The Gihon runs on the Western side of Jerusalem. Within the environs of the city is found the river Sorak. North of this are the waters of Jarkon.—See Ency. Rel. Knowl., p. 678.

2 It is said that Hezekiah attempted to stop the fountains and streams outside of the city, and the upper water course, in order that the King of Assyria might not find “much water.”—2 Chr. xxxii: 3, 4, 30.

3 It is a fact attested by all history, that no army which ever surrounded Jerusalem, suffered for want of water.—Thousands perished with hunger—none with thirst.

4 No city of the size of Jerusalem, would have been built in a place where there was not water sufficient to immerse 2 or 3,000 converts. God himself selected the location. Where are modern cities built? How is it that Baptists throughout the world, find water enough to immerse?

5 There was an abundance of water *within* the city of Jerusalem.

Besides the streams above mentioned the pools of the city were numerous:

1 BETHESDA had five porches. Maundrel, a late traveller, describes its basin as being 120 yards long, 40 broad and 8 deep. Kitto's Ency. Bib. Lit., says, it was 360 feet long, 130 broad—the deepest place being 75 feet. See also Dr. Robinson's Bib. Researches, vol. i: pp. 433, 434. See Barnes' Notes, John v: 2.

2 Solomon's Pools—three in number. Dr. Robinson, who had no partiality for immersion, describes them thus: 1st *Pool*—582 feet long, 207 broad; depth at the East end, 50 feet,—average depth 6 feet. 2d *Pool*—423 feet long, breadth at the East end, 250, West end, 160 feet. 3d *Pool*—380 feet long, breadth at the East end, 236 feet, West end, 229 feet. The Bible speaks of the King's pool, Neh. ii: 14; Old pool, Isa. xxii: 11; the Lower pool, Isa. xxii: 9; the Upper pool, 2 Kings viii: 17; Isa. vii: 3. It is said that the Jews would not allow them the use of these pools. But God says that they had "favor with all the people," Acts ii: 47.

Other pools are mentioned in the Holy Land, some of which were not far distant from Jerusalem. The Pool of *Siloam* was in the valley of Jerusalem, near the foot of Mt. Zion. Its Hebrew name is *Shiloah*. A flowing stream issued from this place, Isa. viii: 6. Jerome also describes this stream. Nehemiah calls it a brook, ii: 15. Robinson says that its reservoir is 53 feet long, 18 wide—the deepest place 19 feet.—Robinson's Palestine, vol. i: p. 460. Olin, Williams, Chateaubriand also describe this pool.

*Gibeon*, 50 stadia N. W. of Jerusalem. The great waters of Gibeon mentioned by Jeremiah, xli: 12. This pool is said to be 120 feet long—100 feet broad.—Ency. Bib. Lit., vol. i: p. 760.

*Hebron*, 18 miles S. of Jerusalem. There were two pools at Hebron, 2 Sam. iv: 12. The first measures 133 feet square, the second 85 by 55 feet—average depth 7 feet. Ency. Bib. Lit., vol. i: p. 835. Josephus' Antiq., xii: 8, 6. We also read of the pool of Samaria, 1 Kings xxii: 38. Of the waters of Nephtoah, Josh. xv: 9.

The scarcity of water in the Holy Land is urged as an objection to the idea of immersion in other instances. The



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 whole country is said to be dry, no streams, no water sufficient to immerse, &c. Appeal is made to modern Geographers, but their works are not produced.

Palestine extends from North to South about 200 miles; from East to West about 80 miles. It is bounded on the West by the Mediterranean sea. The river Jordan, described on pages 10--12, runs through the interior from North to South. It receives 21 tributary streams from the country East of it; 23 from the country West of it; while many streams arise from the region of Jordan, and flow westward to the Mediterranean.—See Ency. Geo., vol. ii: p. 251.

The Bible speaks of the following rivers and streams, belonging to the Holy Land:

Jordan, *Jabbok*, Deut. ii: 37; Joshua xii. 2; *Arnon*, Deut. ii: 36, Josh. xii: 1; *River of Gad*, 2 Sam. xxiv: 5, 2 Kings x: 33; *Kishon*—which swept away an army—Jud. v: 21; *Kanah*, Josh. xvi. 8; *River of Egypt*, which ran along the S. Western boundary of Canaan, Numb. xxxiv: 1-6, Josh. xv: 4; 2 Chr. vii: 8; *River of the Wilderness*, Am. vi: 14; *Sihor*, Josh. xiii: 3, Jer. ii: 18; *Shihor*.

libnath, Josh. xix: 26; *Kedron*, 2 Chr. xv: 16, xxx: 14, 2 Kings xxiii: 4-6, 2 Sam. xv: 30, John xviii: 1, 2; *Besor*, 1 Sam. xxx: 9; *Gaash*, 2 Sam. xxiii: 30, 1 Chr. xi: 32; *Cherith*, 1 Kings xvii: 3, 5, *Jeruel*, 2 Chr. xx: 16; *Eschol*, Numb. xiii: 23, 24; *Zared*, Numb. xxi: 12; Deut. ii: 13; *Waters of Megiddo*, Jud. v. 19. Hugh Murray, the author of the *Encyclopedia of Geography*, vol. ii: p. 250, gives the modern names of 18 rivers in Palestine.

How literally true is God's description of that Land: "For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills," Deut. viii: 7. Balaam speaks of their habitations as 'Gardens by the river's side, as Cedar trees beside the water,' Numb. xxiv: 5, 6. What country in the world is better watered? But it must become dry, a sandy desert, to support the cause of sprinkling or pouring.

The principle places where Apostolic Churches were formed, were located on rivers, or streams of water. Samaria was on the Cana river; Antioch was situated on both sides of the Orontes; Thessalonica, on the Gulf of Salonichi,

with an excellent harbor; Rome on the Tiber; Philadelphia and Sardis, on the river Pactolus; Laodecea and Collossæ, on the river Lycus; Ephesus, Smyrna, Philippi, Corinth, &c., on the Egean sea.

II. *It is said that the Sacred Writer speaks of no water in which these Converts were baptized.*—If the silence of the Evangelist, respecting streams or pools in which these were baptized, be an argument against their immersion, may not his silence concerning basins, pitchers, or cups, be an evidence against sprinkling; and may not the silence of all the New Testament writers concerning the baptism of any infants, be an argument against the practice. Where streams are mentioned, fault is found; where they are not, an objection is raised.

III. *The Want of time.*—It is alleged that 3000 could not be immersed in one day.

1 Similar difficulties have been raised by infidels against some other scripture narratives, viz: Abraham circumcising himself and all that were born in his house, or bought with his money, in *one day*, Gen. xvii: 23. He had 318 servants able to bear arms, Gen. xiv;

14. Christian writers have not attempted to change the meaning of *circumcision* on that account. Solomon, in dedicating the Temple, offered 22,000 oxen, and 120,000 sheep. The sceptic inquires, "How could this be done?" Watson replies, by "having many priests and taking time to do it."

2 The passage in Acts ii: 41, does not affirm that 3000 were baptized in one day.—"And they that gladly received his word were baptized: and the same day there were *added* unto them about 3000 souls." Many of these may have been baptized by John, and by the disciples, previous to the crucifixion. Surely the term *added* and baptized are not synonymous, for we read in verse 47, that the Lord *added* to their number daily, such as should be saved.

3 If the 3000 were baptized in one day, it is not easy to see the difficulty. The number together was about 120, Acts i: 15. Is it too much to suppose that with the twelve Apostles, the seventy disciples were there waiting to be "endowed with power from on high?" Thus making eighty-two qualified administrators. Each one would have about thirty-six persons to immerse, which could be done in twenty minutes. If the

twelve Apostles were the sole administrators, each of them would have two hundred and fifty candidates—who could be immersed properly in three hours.

4 If Pædo-baptist views of Apostolic baptism be correct, the difficulty, if there be any, is vastly increased. They say, “when the head of a family was baptized, all the members of his household were also.” These were certainly adults, for they “heard” and “received the word gladly.” In this number of adults, how many parents were found? If all the members of their families were baptized at the same time, can any one tell, How many submitted to the ordinance?

5 The law requiring baptism to be administered in the name of the Trinity, had now been enacted. If this form was not adopted with each individual case, would anti-immersionists deem their baptism valid? It would consume as much time to pronounce the ceremony in each case as to immerse each individual.

6 Do not those who sprinkle or pour water upon the head of the candidate, in the name of the Trinity, consume as much time as the Baptists require to immerse? Let the reader, in the fear of

God, ponder these considerations in his heart.

Other instances of Baptism are recorded in the New Testament. The Eunuch went down *into* the water, and came up out of the water. He was travelling between Jerusalem and Gaza, and had more than one stream to cross by the way. For one third of the distance, he had to travel along the river Sorec, and cross more than one of its tributaries. Any Map of Canaan that exhibits its rivers at all, will prove this.

THE BAPTISM OF THE APOSTLE PAUL is recorded in Acts ix: 17, 18; xxii: 14.

1 Paul himself refers to the action of his own baptism—"therefore we are buried with him by baptism." He certainly knew the action of his own baptism, unless he was baptized in infancy.

2 He was then at Damascus, a city abundantly supplied with water by the river Barrady. Abana and Pharpar rivers of Damascus. 2 Kings v: 12.

3 It is said by objectors that *anastas*, the word rendered arise, means to stand up in a stationary position. Such is not the fact. The term means to arise from inactivity to action, and is so used in the Scriptures. "Arise, get out of this land;" "arise, go up into Bethel;" "arise,

go over Jordan;" "I will arise and go to my father." *Anisteemi* is used in the New Testament 111 times, it is rendered arise 104 times. Candidates for baptism, in those churches which immerse, always arise and even stand up before they are baptized. If Paul was required to stand up in order to be baptized, Pædo-baptists awfully disregard apostolic precedent, in baptizing those who are not able to *stand up*.

LYDIA and her household, whose baptism is recorded in Acts xvi: 13-15, was by a river side when Paul spake to her.

THE PHILIPPIAN JAILOR brought Paul and Silas *out* of the prison, before he enquired, "Sirs, what must I do?" Paul spake the word of the Lord to him, and to all that were *in* his house. After baptism, he is said to have brought them into his house. Acts xvi: 29-34. First, he took them *out* of prison, ver. 30; then Paul spake unto him, and to all that were *in* his house, verse 32. Then the jailor took them and washed their stripes, and was baptized. Lastly, he took them *into* his house, and sat meat before them, verse 34.

The use of the word baptism, when no allusion is had to the ordinance, has

been supposed to be unfavorable to the idea of immersion.

The baptism of cups, pots, vessels and tables, in Mark vii: 4.

1 These things were to be cleansed by being *put into* water; Lev. xi: 32; xiv: 6-8; Numb. xxxi: 23, 24.

2 These tables, or couches, were very different from ours. Persons just recovered from the palsy could take them up and carry them home; Mat. ix: 2-6, Mark ii: 9, John v: 11, 12.

3 The term *klinai*, or couches, is applied to the bier on which the dead is carried to the grave; Josephus' Antiq. 7. 1. 6. They were frequently made of ivory, Amos vi: 4; and used as settees are now. Candles were put under them, Mark iv: 21, Luke viii: 16. There can be no question but these were dipped in water, as the law required it.

The Pharisees, and the Jews, except they wash their hands (*nipsontai*) oft, eat not, holding the tradition of the elders. And when they come from market except they wash (*baptizontai*) they eat not. Mark vii: 3, 4.

1 Two washings are mentioned—first of the hands before every meal, expressed by *nipsontai*. Second, washing after

returning from market, expressed by *baptizontai*.

2 There is an advance in the thought. We are first told of a daily custom of washing hands before eating. When returning from market the cleansing is more thorough, and demanded an entire dipping. On any other principle, the sacred penman is guilty of tautology.

3 Some versions, such as the Syriac, Arabic, Ethiopic, and Persic, apply this last washing to the things bought in the market.

Paul speaks of divers washings (*baptismois*) in Heb. ix: 10.

1 Divers means several, more than one: it does not imply disagreement.—*Diaphoros*, the original word, is used four times in the New Testament; Rom. xii: 6; Heb. i: 4, viii: 6, ix: 10, and is translated different, more excellent, and divers.

2 There were several dippings or immersions under the Law.—See Lev. xv: 5, 6, 7, 8, 10, 11, 13, 18, 21, 22, 27; xvi: 26; xvii: 15, 16; Numb. xix: 7, 8, 19.

3 Where Paul speaks of sprinklings under the law, he uses the word *rantizo*, and not *baptizo*.

4 There is not a single case of sprinkling mere water recorded in the Levitical law. We read of sprinkling oil, ashes, blood, dust, and the water of purification. The water of purification was the *ley* which had run through the ashes of the red heifer burnt.—See Numb. xix: 9, 13, 17, 18, 20; xxxi: 23.

5 Dr. Macknight renders this passage thus: "Divers immersions and ordinances concerning the flesh."

THE PRACTICE OF THE CHURCH FOR SEVERAL CENTURIES, FURNISHES EVIDENCE IN FAVOR OF IMMERSION.

1 *The testimony of the Fathers.*

BARNABAS, Paul's companion, says; "Blessed are they, who, fixing their hope on the cross, have gone down into the water." - Again, "We descend into the water . . . and come up out of it, bring forth fruit, having in our hearts reverential fear, and hope through Jesus."—*Epist. Cap. xi.*

HERMAS, whom Paul salutes in Rom. xvi: 14. says; "The Apostles and teachers—preached to them that were dead, and gave them this seal; for they (descenderunt in aquam cum illis) went down with them into the water, and

came up again.”—*Lib. i; vis. 8, § 7; Lib. iii: Similit. 9.*

JUSTIN MARTYR, about A. D. 140, says, “Then we bring them to some place where there is water, and they are baptized by the *same way* of baptism by which we were baptized; for they are washed in the water in the name of God the Father,” &c.—*Apolog. ii: § 79.*

TERTULLIAN, A. D. 204, says, “The person is let down in the water, and with a few words said, is dipped.” Again he says; “There is no difference whether one is washed in the sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between them whom John dipped in Jordan, and those whom Peter dipped in the Tiber.” He also uses the words, “*In aqua mergimur*”—we are immersed in the water.—*De Baptismo, cap. 2, 4, 7.*

GREGORY NAZIANZEN, A. D. 360, says: “We are buried with Christ by baptism that we may also rise again with him; we descend with him that we may also be lifted up with him; we ascend with him that we may also be glorified with him.”—*Orat. 40.*

AMBROSE A. D. 374, says: “Thou saidst,

‘*I do believe,*’ and wast immersed, that is, thou wast buried,” *mersisti, hoc est, sepultus es.*)—*De Sacram. L. ii; cap. 7*

CYRIL, of Jerusalem, A. D. 374, says; “As he who is plunged in the water, and baptized, is encompassed by the water on every side; so they that are baptized by the spirit, are also wholly covered.” *Catechis. xvii; § 14.*

CHRYSOSTOM, A. D. 398, says; “To be baptized and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and therefore Paul calls baptism a burial.”—*Homil. xl.*

2 *The testimony of Church Historians.*—These affirm that baptism was administered, in the first centuries of the Christian era, by the immersion of the whole body in water.—See Mosheim’s *Eccles. Hist.*, Cent. i; part i; chap. 3, § 3; Cent. ii, p. ii, chap. 4, § 8; Cent. xvii, sect. 2, ch. 7, § 1. Neander’s *Chh. Hist.*, vol. i, p. 310. Venema’s *Hist. Eccles. Secul.* i; § 138; *Secul. ii*, § 100; *Secul. iii*, § 51; *Secul. iv*, § 110; *Secul. vi*, § 251; *Secul. viii*, § 206; *Secul. xii*, § 45; *Secul. xiii*, § 164.

Immersion continued to be the prevailing practice of the church for *thirteen*

hundred years. See Stackhouse's Hist. of the Bible, v. viii. ch. 1, pp. 1234, 1235, note. D. Whitby's Com. on Mat. iii: 16, Rom. vi: 4.

3 *The early erection of spacious baptisteries corroborates this testimony.*—These were first erected in cities, and were built in separate buildings from the meeting house. In the middle of the outer building was a large hall, capable of containing a great multitude of people. Councils were frequently held in them. Baronius relates an anecdote of a boy falling into a baptistery in Rome, and being drowned. The most remarkable baptisteries were those of Rome, Florence, Ravenna, Milan, Pisa, Parma, Constantinople, &c., &c. Many can be seen to this day in Eastern Europe. See Robinson's Hist. Bap., pp. 67–106. Benedict's Hist., pp. 289–291.

MISCELLANEOUS REFLECTIONS.

1 *There is but one Baptism*, Eph. iv: 5.—To speak of sprinkling, pouring, immersion, &c., as different *modes* of baptism, is of a piece with the Romish doctrine of transubstantiation. To sprinkle, pour, and immerse convey very distinct and separate ideas. All the languages of the earth have different

words to convey these ideas. Every man is aware of this. No one would say that he immersed an object, when he had only sprinkled a few drops of water on it; or, that he had sprinkled an object, when he had immersed it.

2 When the commission was given to the disciples, circumstances rendered it impossible for them to understand the word *baptizo* in a trine signification—to mean sprinkling, pouring, or immersion. The word which designated the baptism of Jesus himself, was used on that occasion. The Lord Jesus had been baptized himself; the disciples had been administering the ordinance, during his ministry. Had Jesus submitted to three *modes*? Had the disciples no uniformity in administering the rite? Those who heard Jesus utter the commission, understood him to enjoin the very act to which he had submitted himself, and which act the disciples had been administering during his ministry.

3 If the whole body is not to be submitted to the action of baptism, why is not the part to which the water is to be applied specified? The enacting law of circumcision, the reputed parent of infant baptism, was more specific. Why

should the forehead be selected and not the tongue—the ‘most unruly member’?

4 Why is the immersion of a believer in water in the name of the Father, &c., considered an acceptable baptism into all the Churches? If it be not authorized by the word of God, why countenance it at all? If the Bible enjoins it, will the ministers of Pædo-baptist churches inform us what passages in the Sacred volume teach it? Or is immersion ‘good enough’ by force of its own evidence? If the Bible is silent on the subject, how has immersion found its way into so many of the Confessions of Faith, and Disciplines of Pædobaptist churches, and into the writings of so many of their Divines? If it be of men, why administer it in the name of the Sacred Trinity to those who will not submit to sprinkling or pouring?

5 If baptism, in the days of Peter, was not the immersion of the body in water, why should he caution the people against supposing that baptism put away the filth of the flesh? Does the sprinkling of a few drops of water on the face, look like putting away filth? Was Peter superfluous in his cautions?

6 Let the unbaptized believer remem-

ber, that baptism is immersion; an ordinance to be administered once in life; God appointed it; Jesus submitted to it; the Holy Spirit sanctioned it; Jesus enjoined it in the commission; the apostles practiced it; the possession of the Spirit was assigned by Peter as a reason for its administration, Acts x: 47; a refusal to submit to it, is to reject God's counsel, Luke vii: 29, 30. Baptism is the answer of a good conscience, and Jesus loudly calls for obedience, Luke vi: 46, John xv: 14.

7 The advocates of sprinkling usually refer to passages where the rite of baptism is not mentioned—and where the word is not used. How often are we told that sprinkling babes is taught in Isaiah lii: 15—'So shall he sprinkle many nations; Kings shall shut their mouths at him; for that which they had not been told shall they see,' &c.

1 The prophet speaks of the sufferings of Jesus, and the sprinkling of that blood which speaketh better things than that of Abel. No allusion is made to baptism. Albert Barnes, a D. D. in the Presbyterian church, the author of Notes on the New Testament, and an advocate of sprinkling, candidly ac-

knowledges this fact. He says that "this passage furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying, or cleansing the nations, and not to the ordinance of christian baptism. Nor should it be used as an argument in reference to the mode in which it should be administered."—*Barnes' Notes on Isaiah*, vol. iii; p. 412.

2 Who sprinkles according to Isaiah? Jesus Christ. He can do it, he has done it. Has he ever required men in his name to sprinkle water on the foreheads of his disciples? If so, let the warrant be produced. He kills and makes alive, (Deut. xxxii: 39,) taketh vengeance of his adversaries, and creates evil, Isa. xlv: 7; Nah. i: 2. He no where requires his servants to do any of these things.

3 To cap the climax of absurdity, rantizing controversialists say that the Eunuch, was reading this passage when returning from Jerusalem!! Acts viii: 26-40. Luke affirms that he was reading the 7th and 8th verses of the 53d chapter of Isaiah, and Philip began at the *same* scripture, and preached unto him Jesus.—Verses 32-35.

4 The Septuagint, or Greek version,

from which Luke quotes *word for word*, uses the term *thumasontai*—to astonish, in Isaiah lii: 15, and not *raino*—to sprinkle. The verb *thaumazo* is used in the New Testament 46 times.—It is translated *marvel* 30 times, *wonder* 14 times, to *admire* 1, *having in admiration* 1. This is the word used in the version which the Eunuch must have been reading; unless it be supposed that this African traveller was a Hebrew. The Eunuch received his knowledge of christian baptism from Philip—a man far better acquainted with the institution than the prophet Isaiah.

8 Another quotes Ezekiel xxxvi: 25.—*Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.*

In King James' Version as first published (which I have before me) this verse reads thus: "Then will I powre cleane water upon you, and ye shall be cleane, yea, from all your filthinesse." &c. Who has made the alteration? and this is only one instance out of thousands.

Dr. Adam Clarke explains this verse thus: "*Then*—at the time of this great restoration—*will I sprinkle clean water upon you—the truly cleansing water; the*

influences of the HOLY SPIRIT typified by *water*, whose property it is to *cleanse, whiten, purify*, refresh, render *healthy*, and fruitful. *And from all your filthiness*—From every sort of external and internal abomination and pollution. *And from all your idols*—False gods, false worship, false opinions, and false hopes. *Will I cleanse you*—entirely separate you.”—*Com., Notes on Ezek. xxxvi: 25.*

1 Has this passage or its context any allusion to baptism?

2 Who performs the work? Is it not God? Where has he ever required any man to do it?

3 What is the object of this sprinkling? *To cleanse from idolatry and filthiness.* Is the child upon whom the water is sprinkled in the name of the Trinity, idolatrous and filthy?

4 Does not the context clearly confine this sprinkling to the Jewish nation. Does not God promise to gather them out of all countries, and bring them into their own land? Verse 24. To permit them to dwell in the land which he gave to their fathers, verse 28. To give them corn, and lay no famine upon the land, &c., &c., verses 29–38. Are all these implied in sprinkling water upon infants?

9 *The views of the Baptist Church concerning the efficacy of Baptism, are either ignorantly or wilfully misrepresented.* The Baptist church requires each candidate for the ordinance to give a credible profession of faith: to profess a hope in the mercy of God before baptism can be administered. This fact is known to other denominations. Pædobaptists, on the other hand, run, when a child is sick, to the clergyman to procure his important services to bring the child within the 'covenant of grace'—to 'engraft' and 'seal' the dying infant to Christ Jesus.

Pædo-baptists of all denominations have attached an unscriptural efficacy to baptism. The church of Rome says: "If any one shall say that baptism is not necessary to salvation, let him be accursed. * * * * Baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—*Council of Trent, Ses. 7, Can. 5.*

The Episcopal Church, in the 'Directory for the administration of the sacraments,' prays thus: "We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration." After baptism, the minister is directed to pray,

“We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit.”

The Catechism of the same church reads thus—‘What is your name?’ Ans. ‘N. or M.’ ‘Who gave you this name?’ Ans. ‘My sponsors in baptism, *wherein* I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.’

‘How many sacraments hath Christ ordained in his church?’ Ans. ‘Two only, as generally necessary to salvation, that is to say, Baptism and the Lord’s Supper.’

The *Lutheran* and *Dutch Reformed* churches generally adopt the Augsburg Confession of Faith, which says that ‘By baptism the grace of God is offered—infants are to be baptized, who being brought to God by baptism are received into his favor.’ See *Cox’s Life of Melancthon*, p 162.

The *Presbyterian Church* in its Confession of Faith states that “those who profess faith, and the infants of one or both believing parents, are to be baptized—that grace and salvation are not so inseparately annexed to baptism, that

NO PERSON can be regenerated or saved without it, or that ALL that are baptized are UNDOUBTEDLY regenerated."—*Articles* iv. and v.

Article VI states that the "efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such, whether of age or infants, as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

The VI Article explains the caution of IV and V. The efficacy of baptism is regarded as such, that grace is really *offered, exhibited, and conferred*, provided the child is one of the definite elect unto life. Or one of those 'that grace belongeth unto!' Some of the Divines of that church speak of the efficacy of baptism in terms which can not be misunderstood. Dr. Timothy Dwight says: "When children die in infancy, and are scripturally dedicated to God in baptism, there is much and very consoling reason furnished to believe that they are accepted beyond the grave."—*System of Theol.*, 1st Ser. on Baptism,

The Dr. certainly intimates the probable perdition of those infants who have never been innoculated with the Abrahamic *vacine virus*.

Matthew Henry says—"That by baptism we are brought into the covenant; it wrests the keys of the heart out of the hand of the strong man armed. In baptism our names are engraved upon the breast-plate of the High Priest. God, in that ordinance, seals, confirms and makes over to us all the benefits of the death of Christ."—*Treaties on Bap.*

Methodist Episcopal Church.—The Discipline directs the minister to ask God that "He will grant unto this child *that thing* which by nature he can not have, that he may be baptized with water and with the Holy Ghost, and be received into Christ's Holy Church, and be made a lively member of the same."—N. York Ed., 1829, p. 100.

What is "that thing"? The next paragraph but one explains it. "O merciful God, grant that the Old Adam in this child may be so buried, that the new man may be raised up in him."

John Wesley says: "By baptism, we who are by nature the children of wrath, are made the children of God. And

this regeneration which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith. Being grafted into the body of Christ's Church, we are made the children of God by adoption and grace, John iii: 5. By water then as the means, the water of baptism, we are regenerated and born again. * * In all ages the outward baptism is a means of the inward. Herein we receive a title to, and an earnest of, a kingdom which can not be moved. In the ordinary way, there is no other way of entering into the church, or into heaven."— *Wesley's Works*, New York Ed., vol. vi. pp. 15, 16.

This passage was written by Mr. Wesley several years after he had organized his society and written his Discipline.

Candid reader, with how much grace does the charge of idolizing baptism come from those whose views we have quoted—a charge preferred, too, against the Baptists—a people who refuse to administer baptism to unconscious babes, and who require of every candidate some evidence of regeneration before baptism is administered.

CHAPTER II.

SUBJECTS OF BAPTISM.

Believers only are the proper subjects of Christian Baptism. In proof of this the following considerations are offered:

- I. THE COMMISSION AUTHORIZES THE BAPTISM OF NONE EXCEPT SUCH AS EXERCISE FAITH.

This is a positive⁷ law, expressed in terms which need not be misunderstood. After enjoining personal attendance to the work of the Ministry, the Saviour requires his disciples to TEACH ALL NATIONS, Mat. xxviii: 19, Mark xvi: 16.

1 The word *matheteusate*—rendered *teach*, is used in *three* other places. It is translated *instruct* in Mat. xiii: 52: *discipled* in Math. xxvii: 57: *teach* in Acts: xiv: 21. The word is derived from *mathe-tes*—a term used no less 267 times in the New Testament, and is invariably translated *disciple*.

A disciple of Jesus is required to take up his cross, and follow Christ, Luke xiv: 27: to forsake all, and continue in his word, John, viii: 31. No one can

thus become a disciple, except he be capable of exercising faith.

2 *No church can make disciples by baptism.*—Jesus made disciples before he baptized them. Can infants be discipled by a process which leaves adults unaffected. Simon Magus was baptized, and most of modern infidels who have written against Christianity were christened in infancy, but were never discipled.

3 *A limited commission implies a prohibition of such things as are not contained in it; and positive laws imply their negative.*—"I have appointed the sons of Levi to minister in the service of the tabernacle," prohibits the sons of Benjamin, Judah, &c. When Moses was required to offer a red heifer in sacrifice, all other colors were prohibited in that instance.

Should the President of the United States issue orders to enroll an army of able bodied men, from 18 to 45 years of age, those of 14 or 50 years, weak and and feeble, would be clearly prohibited.

Were I to give an order for the purchase of 6000 maple trees, two years old, and my agent send me 6000 of one year's growth, and say you did not *forbid* these; would not every reader see that he might as well have sent me

6000 hickory trees for the same reason.

A deed defines the owner, but does not contain the names of all men, women, and children in order to prohibit their seizing the same property. The commission mentions believers only, and necessarily excludes all others. In order to admit unconscious babes, a new commission, confirmed by miracles and wonders, must come to the church

4 *The disciples were acquainted with the ministry of Jesus, and his practice with reference to the rite of baptism.—*

They knew that Jesus first *made disciples*, and then baptised them. Nothing less than a prohibition to follow his own example, would ever lead them to suppose that those who had not been disciplined, were to receive the rite of baptism. The commission, as given by both the evangelists, requires faith before baptism.

5. But are not infants included in the expression "*all nations?*" So are unbelieving Jews. Mehommetans, infidels and idiots. If faith can be dispensed with in one case, why not in all other cases?

Are unconscious babes included in the following passages, where the same expression is used. "*All nations shall*

serve him—shall call him blessed”—
“shall come and worship before thee”—
“Gather *all nations* against Jerusalem”—
—“hated of *all nations*”—“the Gospel
shall be preached to *all nations*”—“suf-
fered *all nations* to walk in their own
ways”—“made known to *all nations*”—
“*all the nations* that forget God”—&c.
&c. Faith is the result of the instruc-
tion which the commission enjoins, and
where that faith is wanting, baptism
ought never to be administered.

6 To darken counsel, the advocates
of infant baptism say, “If we infer that a
person must actually believe else he can-
not be baptized, we must also infer that
he must actually believe, else he cannot
be saved, hence infants must be lost.”
This is specious, while the most of those
who urge it, are fully aware of its falla-
cy. The Gospel is good news, but to
infants it is no news at all. Infants dy-
ing in their infancy are saved by the
death of Christ, and not by faith; for
faith cometh by hearing! Pædo-baptists
understand this under other circum-
stances.

Dr. N. L. Rice, in his Debate on Universalism
with E. M. Pingree, when his opponent wishes to
know, if infants dying in infancy are not chang-

ed in the Resurrection, what becomes of them? — The Dr. says, 'The Scriptures were designed for the instruction of those who can understand them; and therefore they say but little concerning infants,' — page 97. Again, on page 146, 147, he says, "Moreover, the Apostle, throughout this epistle, and in the very chapter before us, makes *faith* essential to salvation. But the gentleman asks if *faith* be necessary to salvation, what is to become of *infants and idiots*? I answer: the Gospel was not designed to be preached to infants and idiots, but to those who can understand and obey it; and such are required to believe the Gospel, if they desire to be saved. The Universalists may, if they choose, quarrel with Christ, who said, 'He that believeth and is baptized shall be saved, *he that believeth not, shall be damned.*'"

Again, on page 303, Dr. Rice says, "He (Mr. Pingree,) asks, if *faith* is necessary to salvation, how can infants be saved? I will cheerfully give what appears to me the correct answer to this inquiry. God works by means, when means can be used; but when they can not, he is free to work without them." [He gives an illustration from the manna in the wilderness, and continues.] "Just so, in the nature of the case, infants can not be saved by *faith*; therefore, if God in his wisdom calls them into eternity in infancy, he can save them without means." Does not this advocate of infant baptism nobly answer the objection raised by Pædo-baptists against our views of the commission. "Truth crushed to earth will rise again." Or does truth, when urged against Universalism, become *untrue* where infant baptism is at stake?

II. THE PRACTICE OF THE APOSTLES
CLEARLY SHOWS THAT NONE BUT PRO-
FESSED BELIEVERS ARE TO BE BAPTIZED.

John the Baptist administered the ordinance to no others. Jesus was about thirty years of age when he submitted to the rite.

John preached the baptism of repentance, Acts, xiii: 24. He required faith in Christ, Acts xix: 3. He demanded fruits meet for repentance before he would baptize, Mat. iii: 7-11. Those whom he baptized confessed their sins Mark, i: 5. Thus he prepared a people for the Lord Luke, i. 16-17.

2 Jesus *made* and baptized more disciples than John; John iv: 1. He instructed them before he baptized them. Pædo-baptists strive to reverse this order.

3 Peter, on the day of Pentecost, said, Repent and be baptized—not be baptized and then you may repent. They that gladly received his word were baptized, Acts ii: 38-41.

4 Philip preached the things concerning the kingdom of God, and the name of Jesus Christ, to the Samaritans, and when they believed, they were baptized both men and women, Acts viii: 12, 13.

5 The Eunuch said, Here is water, what hindereth me to be baptized. Philip said, if thou believest with all thine heart, thou mayest, Acts viii: 36. Why require a profession of faith, if baptism could be scripturally administered without such profession? Was Philip a Baptist minister?

6 Paul was a "chosen vessel" when Ananias baptised him, Acts ix: 15-18.

7 The Philippian Jailor, Cornelius, Lydia, Crispus, &c were believers. The baptism of several households &c., will be examined under the head of PÆDO-BAPTIST OBJECTIONS.

The same sacred regard for the commission, characterized the ministry of the Apostles every where.

III. THE SPIRITUALITY OF THE CHRISTIAN CHURCH.

It is unlike the Jewish dispensation—political and religious. The Gospel church is spiritual; holds no political relations.

1 Regeneration is necessary in order to enter the kingdom of God, John iii: 5. Its members are the children of God by faith Gal. iii: 26. Those who are Scripturally baptized have put on Christ. Repentance is enjoined as prerequisite to baptism, Acts, ii: 30.

IV. THE DESCRIPTION GIVEN OF CHURCH MEMBERS IN THE NEW TESTAMENT IS INAPPLICABLE TO ANY EXCEPT BELIEVERS.

They are said to be not of the world—to have put on Christ—to be “Saints,” “Sons and daughters of the Lord Almighty”—“Elect of God, through belief of the truth”—“faithful in Christ Jesus,” &c.—They are represented as soldiers, runners, disciples, wrestlers, &c. Such description is incongruous with the notion of infant membership. Nothing is said of this class of members in the epistles to the churches. Who can account for this silence respecting that class which compose nearly one half of the members of Pædo-baptist Churches? Not a word concerning “God-fathers”—“ratifying baptismal vows” baptizing on the “faith of the parents.”

V. THE PARTICULAR OBJECT OF BAPTISM ADMITS NO INFANT MEMBERSHIP.

Peter says that baptism is *the answer of a good conscience towards God*, Pet. iii: 21. When did an unconscious babe answer a good conscience towards God in baptism? Could the advocates of infant baptism sustain the custom, which never can be scripturally done; the commission—and the object of baptism

would still require every person, as soon as he believes, to be baptized.

VI. NONE BUT BELIEVERS ARE ENTITLED TO BAPTISM, OR CAN DERIVE ANY BENEFIT FROM IT.

The sacraments were instituted for their benefit. Faith is required of the baptized; self examination, and a proper discerning of the Lord's body, are enjoined upon every communicant. Without faith in religious duties, it is impossible to please God. What is not of faith is sin. Baptism is an act of religious worship, the baptized is the worshipper, and he that worships God must believe that He is, and that He is a rewarder of them that diligently seek him. Heb. ii: 6.

VII. INFANT BAPTISM WAS NOT PRACTICED IN THE CHURCHES FOR THE FIRST TWO HUNDRED YEARS AFTER THE APOSTLES. In proof of this the following Pædo-baptist testimony is produced.

1 CHURCH HISTORIANS, VENEMA. —

“Tertullian has nowhere mentioned pædo-baptism among the traditions or customs of the church that were publicly received and observed. He dissuades from baptizing infants, and proves the delay to a more mature age to be pre-

ferred. Nothing is to be affirmed with certainty concerning the custom of the church before Tertullian, seeing there is not any where in more ancient writers, that I know of, undoubted mention of infant baptism!" *Eccl. Hist.* t. iii. s. 2. §108-9.

NEANDER.—'Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis,"—*Chh. Hist.* vol. 1. p. 311.

MOSHEIM.—It was customary, that the converts should be baptized and received into the church by those under whose ministry they had *embraced* the christian doctrine.—*Eccles. Hist. Cent.* 1. c 4. § 8. Hundreds of other authors bear testimony to the same truth.

2. *History records numerous instances of persons, children of christian parents, who were not baptised until of adult age.*—This could not have been the case, had infant baptism been commonly in use. Epiphanius, the bishop of Cyprus,

was born A. D. 332, and was not baptized until the age of manhood. Constantine the Great, son of the zealous Helena, was baptized in a river, near the close of his life. The Emperor Theodosius born of christian parents, was baptized in adult age. Ambrose, born A. D. 333, was chosen bishop of Milan, before he was baptized. Chrysostom was born at Antioch, and was baptized when about twenty-one years of age. Augustine, the son of the pious Monica, was baptized at the age of 33. Gregory Nazianzen, born in 318, his father being a bishop, was baptised at the age of twenty-one.

3. *Distinguished Pædo-baptist Divines acknowledge their inability to find any express precept, or plain example, for the baptism of infants in the Scriptures.*—Among these are: Dr. Wall, *Hist. Inf. Bap. Intro.* pp. 1. 55;—Thomas Boston, *works* p. 384;—Martin Luther, in *A. R's Van. Inf. Bap. part. 2*, p. 8.—Mr. Baxter, *Dis. Right. Sac.* pp. 149, 151;—Bishop Burnet *Ex. Thirty-nine Articles*, Art. 27. Many others, besides the whole body of the Quakers, might be adduced. No wonder, if these powerful minds were not able to find infant bap-

tism in the sacred Scriptures, that those who are represented as "illiterate."—those who make the Bible their standard, regardless of creeds, and confessions,—should be unable to find this wonderful catholicon in the Sacred Book.

PÆDO-BAPTIST ARGUMENTS EXAMINED.

The advocates of infant baptism, unable to produce any express warrant, or any Apostolic example for their practice, are compelled to resort to such arguments as the following:—

1. "*The Jewish and the Christian church are identical.*" "Children were members of the Jewish church, they have never been thrown out." The truth is that the Jewish church was national, and hence *males* were circumcised on account of their natural relation to Abraham. They never at any time were members of the church by faith.

1. Many things are analagous which are not *identical*. The Law and the gospel; Christ and the Israelites, Christ and the Paschal lamb; Abraham's literal and spiritual seed &c., are analagous; but not identical. So with the Jewish and Christian church. These are analagous; but they are far from being identical.

2. Facts recorded in the Scriptures clearly prove that these are not identical. The Jewish Sabbath was the Seventh day, the Christian Sabbath is the First day of the week. If a Jew believed in Jesus, he was cast out of the Synagogue; the Christian church acknowledges him as a disciple. The Jewish church had no New Testament, and now rejects it; the Christian church acknowledges its inspiration. Neither faith nor repentance was required in order to be admitted into the Jewish church; the Christian church requires both. The Jewish church never received baptism in the room of circumcision; pædo-baptist churches do. The Jewish church did, and does yet, eat the passover of bread and meat; Christians do not observe the institution. The Jewish church held traditions more sacred than the laws of Christ; the Christian church professedly reject traditions. Mark vii: 8, 9. The Jewish church denied the Divinity of Christ; the Christian church is founded on this truth; Mat. xvi: 16, 18. The Jewish church was set up by Moses; the Christian church by Jesus Christ, Exod. xix, xxiv, chap. Act i: 2. Jewish *males* were circumcised; both sexes receive baptism. The

charter of the Jewish church was temporary; that of the Christian church perpetual. The Jewish church scandalized, persecuted and crucified the Lord Jesus; the Christian church acknowledges him as God over all, Mat. xxi 28. xxvii 22; Luke iv 29. xiii: 31. xxii: 2; John v, 16. vii: 10—20 vii 42—52. x: 20. If the Jewish and Christian churches are identical, Christ was crucified by the Christian church. Who believes it?

3. The notion of the two churches being identical, places the conduct of the Apostles in a very unfavorable light, and renders many of the declarations of the New Testament inexplicable. What was the effort of the apostles on the day of Pentecost, when viewed in this light? Nothing but proselyting from one church to another of the same denomination. What was the conversion of Paul? A turning from one church to another of the same denomination, leaving one church of God to join another church of God!! If this identity is true, our faith, hope, charity, baptism, the Lord's supper &c., are all of Jewish character and origin.

This notion of identity contradicts the Bible. God promised to make a *new* covenant with the house of Israel and

Judah, not according to the covenant made with the fathers Jer. xxxi. 31. Heb. viii: 6—13. And so distinct and separate were these organizations, that Paul said, "We have an altar whereof they who serve the tabernacle have no right to eat. Heb. xiii: 10.

4. The consequences resulting from this notion of identity are inadmissible. viz: Daniel's prophecy becomes untrue if the notion of identity be correct. "In the days of these kings *shall* the God of heaven set up a kingdom;" Dan. ii: 44. The Jewish church had a High Priest living among them—must the Christian Church have a Pope? They had their civil and ecclesiastical law in one code; the Sanhedrim, governing the Church and the State—must we unite Church and State? The Jewish church taxed the people *one-tenth* of all they had to support itself; is that the order of the Christian Church? The Jews put men to death for not attending to the things of religion: Pædo-baptists would not enact such laws now?

It is almost amusing to hear some persons try to prove the identity of the two churches. They dwell upon analogies, points of resemblance; ridicule the idea

that Jesus Christ, while on earth, set up a kingdom of his own, different from anything which preceeded it. By the same process of reasoning, I might show that a mouse is an elephant, because of similarity: one has flesh, blood, bones, skin, hair, two eyes, two ears, one head: the one eats oats, drinks water; both are called brute, beast, creature. animal &c. &c. —therefore they are *identical*, i. e. the same.

This notion of identity has given the church of Rome a Pope, seven sacraments, the bells and the wax candles, &c. Wherever the doctrine is held, results the most absurd, unscriptural and alarming generally follow.

ABRAHAMIC COVENANTS.

The next thing assumed by the advocates of infant Baptism, is that the covenant of circumcision is evangelical—the Law by which baptism should be administered. It is somewhat singular that a christian convert, should be directed back to the days of Abraham, (2000 years, before the days of Christ)—to ascertain the subjects of *christian* baptism, What a reflection upon the ministry of Jesus Christ, and the inspired apostles. It was Popery that first resorted to Jew-

ish rites to learn Christian duties. God made no less than *three* covenants with Abraham.

1. The *first* is recorded in Gen. xii: 1-5. In thee all the families of the earth shall be blessed. Peter calls it a covenant. Acts iii; 25.

The Apostle affirms that this is the covenant by which the Gospel was preached unto Abraham, and by which the blessings of Abraham came on the Gentiles; that it was made 430 years before the giving of the Law. Gal. iii: 8, 14, 17. The law was given from Mount Sinai, three months after the departure out of Egypt. Exo. xix; 1. The chronology of these events is as follows:

The Israelites sojourned in Egypt 215 years. (See Josephus. B. 2, chap. 15, ¶ 2.)

Age of Jacob when he entered Egypt, 130. Gen. 47: 9.

From the birth of Jacob to the birth of Isaac, 60. Gen. xxv: 26.

From the birth of Isaac to the covenant of circumcision 1. Gen. xvii: 1, xxi: 5.

Total to the covenant of circumcision 406 years—minus 24 years.

Abraham was 99 years old, when the

covenant of circumcision was established. Gen. xvii 1. He was in his 75th year when the first covenant was made with him. Gen. xii: 4, — making 42 years further back, which add to the 406 and the 430 years are made out. This specifies the covenant by which the blessings of Abraham, came upon the heathen.

2. The *second* is found in Gen. xv: 7—18. This covenant was entered into in the most solemn manner, by sacrifice. Abraham is led abroad from his tent, and pointed to the stars of heaven — the symbols of his future posterity. He is promised the possession of the land of Canaan, from the river of Egypt to the Euphrates. This covenant is ratified by sacrifice. The sacrifice is divided in the midst, and the parties pass between the parts of the animals, saying, "Thus may I be cut asunder if I break this covenant." Jer. xxxiv: 18, 19. Psa. l. 5.

3. The *third* covenant is recorded in Gen. xvii: 1—14 when Abraham was 99 years old. This is the covenant of *circumcision*: so called by Stephen Acts vii: 8. It was a national contract, and circumcision was its national mark. It

was not the covenant of *Grace*; that had already been announced in chapter xii: 1—5.—the first covenant recorded.

The New Testament speaks of this plurality of covenants. (See Rom. ix 4. Gal. iv: 24. Eph. ii. 12.)

The covenant of circumcision differs widely from the covenant of Grace.—The former is not ecclesiastical in the sense in which that term is used with relation to the Gospel Dispensation. It was *temporal* Heb. viii: 13; it was *carnal* and *earthly*—in its *worship*, Heb. ix: 10—in its *sacrifices* Heb. ix: 9, x. 4—in its *mediator*, Moses. Gal. iii: 19,—in its *priests*, Aaron and his sons. Heb. vii 23—28,—in its *sanctuary*, made with hands, Heb ix: 1—24; in its *promises*. Deut. xxviii: 1—15. Isa. i: 19 Josh. xxi 43—45, xxiii: 14—16.—in its *subjects*.—They became heirs of the covenant by carnal descent, or by purchase made with silver and gold. It was a shadow of good things to come; imposed upon Israel until the time of reformation. Heb. x: 1, 9. The covenant of grace is *eternal*, Heb. xiii: 20. *Spiritual* and *heavenly*,—in its *worship*; Heb. x: 19—23. John iv: 23,—in its *sacrifice*, Christ Jesus. Heb. x: 14; in its *mediator*, Heb.

xii: 24; in its *priest*. Heb vii: 24-26; in its *sanctuary*. Heb. ix: 12; in its *promises*. Eph. i: 3, Tit. i: 2, Heb. viii: 6, xi: 15; and in its *subjects*, the spiritual seed of Abraham by faith, born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The covenant of circumcision embraced multitudes which had no interest in the covenant of Grace. Korah, Dathan and Abiram were entitled to its promises, as well as Isaac, Jacob, David, Isaiah and Daniel. Eternal salvation is nowhere based upon it.

The peculiarities of the covenant of circumcision are the following: It was confined to one man's family, and even then the *female members* of the house were not included. Gen. xvii: 10. Natural connection with Abraham was the ground of interest in it. Its blessings were *temporal*;—numerous posterity; the land of Canaan, for possession; that kings should descend in that line. It was *conditional*, Isa. i: 19. Gen. xvii: 14; a covenant in the *flesh*, and not in the spirit. Gen. xvii: 13.

Those who make baptism a substitute for circumcision, overlook the contrast presented between the one and the other.

Circumcision was limited to *males*. If baptism be its substitute, by what authority are *females* baptized? Circumcision required no faith nor repentance; by what authority did Philip demand a confession from the Eunuch? Circumcision belonged to Abraham's family—natural or adopted; how does baptism belong to believers of all nations? Circumcision was to be done on the 8th day, not the 7th or 9th. Is it so with baptism? A male servant bought with money, whether an atheist, infidel or a believer, was subject to the rite? Is it so with baptism? It was a painful and bloody rite, not performed on the face nor forehead. It was administered by the heads of the family—not by priests. The uncircumcised in Israel were to be put to death. It required no faith in the parents, nor in the subjects of the rite. It was performed without water, and not in the name of the Trinity? The Jews who had been circumcised, were not exempt from baptism. Did they receive two seals? Strange that the Council of inspired men at Jerusalem, never thought of the substitute hypothesis. The law of circumcision is either abolished or is now in force. If abolished, why desire

to revive it: if in force, why not obey it?

Circumcision was designed to prevent intermarriage between the Israelites and other nations. Gen. xxxiv: 14, Deut. vii: 3. Ezra ix 1, 2. Act. x: 28,—to point the seed of Abraham to the virtue of Jesus' blood, and the necessity of regeneration. Deut. x: 16, Jer. iv: 4, Rom. ii: 29, Col. ii: 11,—and to perpetuate their title to the land of Canaan. Gen. 17: 8.

Circumcision was never designed to introduce infants into the Jewish church. They were circumcised because they were the seed of Abraham, or the equivalent of his money. The circumcised child was allowed to eat the passover; why is the christian child denied the Lord's Supper. when it is known that he is fit for the kingdom of God?

Other objections need not be noticed, as those who make them are generally conscious that they have no real bearing upon the subject. *Infants were brought to Jesus*: Did he baptize any of them? Did he require any other person to do it? Children are said to be holy. and therefore should be baptized. Surely it can not be affirmed that human nature is holy in the sense God is said to be holy.

The baptism of HOUSEHOLDS has been urged in defence of the baptism of infants. CORNELIUS and his friends heard Peter preach, received the Holy Spirit, spake with tongues and magnified God. Acts x: 42-48. LYDIA and her household were subjects to receive comfort; Acts xvi: 40. Had Lydia, at this time, or ever had a husband? Had she any children; and were any of these in infancy when she heard Paul preach? It is IMPROBABLE that she had a husband, as no mention is made of him, and as SHE had to engage in business. It is UNCERTAIN, as there are many households without infants. It is INCREDIBLE, as she had come from Thyatira, a journey of not less than 300 miles, on BUSINESS. It is INCONCLUSIVE, as the word household, or house, is used when the whole of the family is not included; 1 Sam. i: 21, 22. The PHILIPPIAN JAILOR and his household heard Paul preach; Acts xvi: 32. He believed in God with all his house; ver. 34. Of STEPHANAS and his house it is recorded that they were the "first fruits" of the word of God in Achaia—they "addicted themselves to the ministry of the saints;" Acts xvi: 15,—characteristics inapplicable to unconscious babes.

EVILS OF INFANT BAPTISM.

1. *It does no good to its subject.*—What good does it do? It constitutes no obedience to any Bible requirement. It confers no right, nor privileges upon the child; to which any child is not equally invited and entitled. It furnishes no security of the Conversion or eternal salvation of its subject. *What good does it do?* The Church of Rome answers:—"It forgives sins." The Church of England calls baptism the "laver of regeneration," &c. The Church of Scotland denies this. One says "it seals the child within the covenant of grace." Pray, what does it seal? Does it seal a blank? Is the heart regenerated? Are sins forgiven? Is not the sign put up before the store is furnished? What did it seal to Rosseau, Hume, Gibbon, Voltaire and Thomas Paine. If the practice would become universal, who would be the inmates of our prisons, penitentiaries, or victims for our scaffolds—nominal church members.

Does not the unsprinkled infant grow as well—is as healthy, lives as long, becomes as dutiful a child, makes as good a citizen; is as likely to become a subject of grace, makes as active a Christian,

and dies as happy? Is it not a mere engine in the hands of sects to facilitate their own aggrandizement. The church of Rome designs it to secure all born within her dominion. Other sects intend, by this unhallowed means, to secure all within their jurisdiction. Hence we hear of baptismal vows—the pledges of parents, &c. If we can find no good in the practice, its evils are legion.

2. *It annihilates the Apostolic practice of baptizing believers.*—Wherever it prevails, believers' baptism disappears; its design is to baptize all mankind before they know the difference between the right hand and the left.

3. *It is an act of will-worship, the pillar upon which Popery is based.*—No express warrant, or plain Apostolic precedent, is even plead in its behalf. It is established upon Apostolic and ecclesiastical *tradition*—the platform upon which stands the adoration of images and relics, the invocation of saints, the worship of the sign of the cross, the sacrifice of the mass, transubstantiation, the holy water, the chrism, prayers for the dead, purgatory, monastic vows, etc., etc.

4. *It secularizes the Church — and amalgamates it with the world.* — As circumcision extended to *all* the posterity of Abraham, baptism is bestowed by carnal descent. If the church is *national*, it consists of all in the nation — men, women and children. The gates of the church, are thrown as wide open as the gates of the world, to receive into its bosom, all that is born of women. Such is, at this moment, the unhappy condition of more than one nation in Europe. Papacy has been made the established religion of Italy, Spain, France, &c. Episcopacy of England and Ireland; while Presbyterianism is the religion of Scotland. These claim the exclusive patronage of those countries, while infant baptism becomes the lever, whence they derive their power. Indeed, if an infant can be properly baptized upon the faith of the parents, it is difficult to assign a good reason why servants cannot be baptised on the faith of their masters, and subjects on the faith of their rulers, and so a nation be born in a day.

5. *Infant baptism imposes a religion upon its subjects, without examination, thus taking away the liberty of consci-*

ence to choose that which has been examined.—It is Anti-American—despotism of the worst kind. It fetters reason, rivets on the conscience a superstition of the worst kind. It deprives sons and daughters of the hallowed pleasure of following their Lord and Master, without incurring the displeasure of the priest, parents or guardians. “Call no man Master,” says Jesus. “How can I help it,” says the baptized child, “since they have bound me by parental oaths, and baptismal vows.” Is it the Spirit of God that adds one million annually to the membership of the church of Rome: One hundred thousand annually to the church of England: or two thirds of the accession to Pædo-baptist churches in this country? No, verily. It is infant sprinkling.

6. *Infant baptism has been the cause of some of the most severe persecutions which Christendom has ever felt.*—Every Pædo-baptist is not a persecutor. But a denial of the right of infants to baptism, has subjected hundreds to fines, imprisonment, the dungeon and the stake. This is so evident, in the history of Christendom, that particulars need not be given.

7. *Infant baptism deceives both parent and child.*—The parent thinks he has done *the* deed. He has engrafted his child into the covenant, *sealed* it within the promise. It is all deception. The child is taught to believe that a great act was done; that he is far better than the “heathen,” and widely differs from the unbaptized child. He is taught to believe that he was “brought within the covenant”—“made a child of God,” had the “sign of grace put upon him.” Not unfrequently he is told that where God begins to work he finishes. That God is not like the artificer or mechanic, who begins to work, and fails to execute what he had blocked out. He is told that he is a member of the church, but is not permitted to approach the Lord’s table, or enjoy any of its privileges. When he is dissolute and scandalous in his life or conversation, no notice is taken of him in the church.—He is neither admonished, censured or excommunicated.

8. *Infant baptism is displeasing to God.*—“Baptism is the answer of a good conscience towards God.” Pet. iii: 21. The priest has no good conscience, as

he acts without divine authority. The infant is totally unconscious. The great majority of parents act, one to please the other, or both to please the clergymen. God cannot smile upon that which is characterised by so many evil tendencies.

9. *Infant baptism militates against one of the principal designs of the gospel,—to produce the ‘obedience of Faith.’* Rom. i: 5. xvi: 26.—“Without faith it is impossible to please God;” Heb. xi: 6. “Whatever is not of faith is sin.” Rom. xiv: 23.

10. Infant baptism is in direct opposition to the doctrine of personal responsibility—it inculcates obedience by proxy—is against the doctrine of personal accountability to God,—If it be the duty of parents to baptize their children, and parents neglect it, and God pardon or punish them for such neglect; by what law in the New Testament can such children be baptized? Will God require of them that, for which he has pardoned or punished their parents?

11. Infant baptism makes a vain use of the name of the Trinity. It invokes Father, Son, and Holy Spirit to witness a nullity; a seal applied where the contract is not written—a sign hoisted where no spiritual goods are found.

12. *Infant sprinkling had its origin,*

5—A. E.

and is now sustained by false principles or doctrines.—That baptism is essential to the salvation of the child. It was introduced by a mis-interpretation of Jon. iii: 5. The first argument offered for the practice is found in the records of the Negro council at Carthage, about the year 257. "God denies grace to none, Jesus came not to destroy men's lives, but to save them; and we ought to do all we can to save our fellow creatures.** Did not the prophet Elisha, lay upon a little child, and put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands? Now the spiritual sense of this is, that infants are equal with men; if you refuse to baptize them, you destroy this equality and are partial."—Learned council! What an argument; equal to their argument for infant communion. Thus, the practice began in the most benighted portion of the world; and is sustained by the same views to this day. Hence the officious matron, the hurried priest, and the excited parents, are ever eager by water to seal the unconscious babe. *Then* the child receives a soul in the opinion of some, is regenerated according to others, brought "within the covenant" by common consent: becomes fit to be buried within consecrated

ground, and is sure of enjoying the blessings baptism is designed to symbolize. There is *some* superstition to be found this side of Rome.

13. Finally, infant sprinkling has produced endless divisions: It is a *substitution* of something in lieu of the real ordinance of baptism; of the pleasure of each, for the will of Christ; of baptism as the test of a good conscience, for the *feelings* of the candidate; of the devices of men for the commandments of Christ. It has led to the perversion, wresting, and misapplication of many passages in the sacred Scriptures; the transfer of the Greek word for the rite into English, to hide its real import, not daring to render it by a term which would correspond with sprinkling. Scarcely a single passage is permitted to speak its real intention, hence it is easy for its advocates to evade any duty which may not harmonize with their feelings. It introduces confused notions concerning the design of baptism, and presents a formidable obstacle in the way of consistent prayers being made for the conversion of the baptised child. What! Pray for the conversion of "one dedicated to God. Given to the church, taken out of the Devil's commons," made an "heir and a

joint heir with Christ and an inheritor of the Kingdom of heaven," "sealed within the covenant of grace," "engrafted into Christ!" Who can consistently do it? It has lead its advocates, in many instances, to corrupt literature, to alter lexicons, histories, and ancient manuscripts; to publish abridgements of valuable works, expunging whatever thoughts or sentiments which might exert an unhappy influence upon their favorite dogma.

Christian Reader: Allow me in conclusion, to exhort you to follow the Lord Jesus Christ. It is necessary for you to feel that you are a sinner, and need the forgiveness of sins, that you believe on the Lord Jesus Christ as your only Savior; and obey Jesus in the ordinance of Christian baptism. It may be a matter of joy to you in a dying hour, to feel that in life and health, you were not ashamed to follow Jesus. Say not that you are too young—Jesus appeared in public to do the will of God when twelve years of age. You are not too old to obey an endearing Jesus. Is the ordinance a *cross* to you. Thank God, many have taken up that cross with joy. Jesus passed through the baptism of inconceivable sufferings for you.

CHAPTER III.

COMMUNION.

THE Baptist denomination believes that the Lord's Supper is a social religious ceremony, to be celebrated by a church, in its church capacity—never by private individuals, as such, as a personal means of grace, and never intended for a sick room or a dying bed; and that none are entitled to partake of the supper, except baptized persons.

Nothing is more common than to hear those who feel their inability to support sprinkling or pouring, bring railing accusations against the Baptists, on account of Restricted Communion. They are charged with bigotry, unchristianizing other denominations, &c. The chief design is to furnish a spacious excuse for those who profess friendship for immersion, but who have never been buried with Christ in baptism. "I believe in immersion, but I do not believe in *close* communion," and still they go

on without following Jesus as far as their faith will allow them!

In past ages, public attention was directed to the "madmen of Munster," and the charge of rebellion and *ana-baptism* was alledged against them.— Since that, it has been shown, that a vast majority of those men were oppressed people, writhing under the galling chains of bondage, and driven to desperation by tyrannical laws; and were it admitted that many Ana-baptists were found in their ranks, the Baptists of the present age, are no more amenable for their conduct than the Huguenots of France are responsible for the extravagancies of Camisards; the Presbyterians for the ravings of Irvingism; the Episcopalians for the followers of Joanna Southcote; the Methodists for those of Anna Lee; and the Pædo-baptists for the Fifth Monarchy men of London, who rose for *King Jesus*, and threw that metropolis into consternation. But the conflict is now changed, and communion becomes the point of attack.

The doctrine and worship of the true church of Christ has never been popular with the world. Our ecclesiastical polity is obnoxious to tyrants as it leads to *Republicanism*. The popular breeze favors

the secularising of the church. The pulpit rings with solemn lectures on christian liberality, humility, brotherly affection, and the importance of spirituality above mere form in religion; accompanied with no small share of detraction and ridicule. The vulgar crowd follow, with coarse epithets, and boisterous denunciations. All these are directed against those whose cardinal principle is, that no man or men is authorized to repeal, change or add to the commands of God; but is bound humbly, and faithfully, to obey him in all things.

1. THE MEANING OF THE WORD COMMUNION.

The English word Communion is derived from the Latin *Communis*—common. The verb and its cognates are used in the English Scriptures 34 times; 26 times in the Old Testament, and 8 in the New. In all these instances, reference is made but twice to the Lord's Supper. 1 Cor. x: 16. The Greek word is *Koinonia*, from *koinoneo*—to share in common. The verb, in the New Testament is translated to *partake*, or *made to partake* 4 times; to *communicate* 2; to *distribute* 1. The noun is translated *fellowship* 12 times; *communion* 3 times; *contribution* 1; *distribution* 1. When

used in the sense of 'fellowship, it refers to our communion with God, with the Saints in glory, and with the Saints on earth.

II. THE COMMUNION OF SAINTS ON EARTH IS OF TWO KINDS.

1. *Christian Fellowship*.—This is the communion of the Saints in preaching, prayer, singing, alms-giving, visiting &c. &c. This communion is not incongruous with the firm maintenance of denominational peculiarities.

2. *Church Fellowship*.—This is employed in licensing and ordaining ministers, choosing deacons, receiving members, administering and receiving the Lord's Supper, disciplining and excluding members, settling and dismissing pastors, &c. No denomination invites the members of other churches to join them in these *church acts*. If the writer appeared at a Methodist church meeting, as he once did at a conference, and alleged that it was the Lord's church meeting—the Lord's minister about to be ordained—the Lord's servant about to be received, or the Lord's ambassador about to be dismissed, and therefore *he* should be permitted to vote, he would soon be told that he was entitled to no *church fellow-*

ship in that denomination. Should he call them *bigoted*, uncharitable, or charge them with unchristianizing other denominations.—he would be thought more the object of pity than censure.

III. SCRIPTURE FACTS CONCERNING THE LORD'S SUPPER.

1. *This sacrament was instituted by Jesus Christ*, and administered to the disciples. Mat xxvi: 26-29. Mark xiv: 22-25. Luke xxii: 14-21, is mentioned by Paul in 1. Cor. xi: 23-29. Alluded to in Cor. v: 16-21.

2. *It is to be administered frequently.*—Act ii: 42, xx: 7, 11.

3. *The qualifications of those who partake of this rite.* are fully described. They are required to examine themselves 1 Cor. xi: 28. 31: to possess newness of heart and life. 1. Cor. v: 7, 8; to be consecrated to God. 1. Cor. x: 21. The disciples of Jesus are forbidden to eat with unchristian characters. 1. Cor. v: 11; are required to withdraw from those who walk disorderly. 2. Thes. iii 6; and to have no fellowship with the unfruitful works of darkness. Eph. v: 11. Those who partake of the Lord's Supper without possessing these characteristics, are said to be guilty of

the body and blood of Christ. 1 Cor. xi: 27: not prepared to discern the Lord's body, ver. 29; and are visited with judgments. ver. 30.

4. *Besides the forgoing, other qualifications are mentioned.*

1. *Unity of Sentiments.*—Divisions and heresies existed in the church at Corinth. Paul said, "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." 1. Cor. xi: 18. In view of this state of things. he says, "When ye come together therefore into one place, THIS IS NOT TO EAT THE LORD'S SUPPER." ver. 20. Divisions among the professed disciples of Jesus, disqualify them to commune together. Apply this criterion to open Communion. The Presbyterian advances with this declaration;—"God has fore-ordained, whatsoever comes to pass—that some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." *Confession of Faith*, chap. iii: §1, 3. John Wesley, says, that this "Doctrine tends to overthrow the whole Christian revelation, represents God worse than the devil; more false, more cruel, more unjust."

Wesley's ser. vol. 1. p. 426, §19, p. 488, §26. The Presbyterian brother says, "They whom God hath accepted in his beloved &c., can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved" *Conf. of Faith.* chap. 17th §1. To meet this the Methodist says, "He who is a child of grace to day, may be a child of the devil to-morrow." After we have received the Holy Ghost we may depart from Grace and fall, &c. *Meth. Dis.* chap. i: §2. Art § ii: are there any divisions here? If Paul were to see a divided assembly of this kind, professing union at the Lord's table, and yet in fact be divided, and torn by heresies, and schisms, how he would repeat the forgoing verses. Let them be placarded before the eyes of mixed communionists, and how many would shudder at this awful violation of God's commands.

Compare this unhallowed state of things with the description given of Apostolic communicants. These were perfectly joined together in the same mind, speaking the same thing 1. Cor. i: 10. Being one body, as they were partakers of one bread. 1. Cor. x: 16. 17. One body in

Christ, Rom. xii: 5. Though many members they were but one body, 1. Cor. xii: 20. The church is compared to the body of Jesus—Christ is not divided Col. i: 24; 1. Cor. i: 13. Every Kingdom divided against itself is brought to nought. Mat xii: 25. Paul directs that we mark them which cause divisions and offences contrary to the doctrine of the Apostles and avoid them—not fellowship them in the church. Rom. xvi: 17. Where, in all the New Testament, will you find *two denominations* communing together.

2. *The New Testament requires that communicants have been previously baptized.*—The order of time in which the two ordinances were established, gives to baptism a priority of claim to our obedience. The same priority is marked in the Commission. It requires the Apostles,—1. To disciple;—2. To Immerse;—3. To instruct the baptized disciples in all things whatsoever Christ commanded them. Among the commands we find, “Do this in remembrance of me.” Refuse to observe this order and the law is violated.

This order was strictly observed by the Apostles—When the multitude inquired, on the day of Pentecost, “What

shall we do?" Peter said, "Repent"—and what next? "Come to the Lord's table, and as you eat the bread and drink the wine, religion will be formed in your hearts." Awful! No. "Repent and be *baptized* every one of you." When the Samaritans "believed, they were baptized both men and women." The Eunuch said, "see, here is water, what hindereth me to be *baptized*." The first duty after his conversion was baptism. The same is true of the Jailor, Cornelius, Lydia, Saul of Tarsus. &c.

Not an instance can be found in which the Apostles are known to have administered the Communion to those who were unbaptized. If there be one, let it be produced.

The same order is incidentally taught in the Epistles. One instance must suffice. "There are three that bear witness in earth, the spirit, (in regeneration) and the water, (in baptism) and the blood," in the communion. John v: 8. Who dare reverse this order? Those who wish to be Bible communicants must follow Apostolic example, and not reverse the order of God's ordinances.

Indeed Pædo-baptist Churches, and

their divines, generally acknowledge baptism a pre-requisite to Communion. It can easily be shown, that baptism was considered necessary to a worthy participation of the Lord's Supper for *seventeen hundred years*. An examination of the Confessions of Faith and Disciplines of the different denominations who practice mixed Communion, will convince any candid reader that they violate their own rules in inviting unbaptized persons to the Lord's table. Whenever they do it, they exhibit their conviction that there is no sacredness in the requirements of their creeds. The M. Episcopal Church makes baptism a pre-requisite to membership in the church: is the Communion of the body and blood of Christ, less important than the watch-care of the church? Discipline Chap. ii: §ii, *Ans.* 1.

3. *Christian walk and conversation are necessary qualifications of those who commune.*—This must be evident to every one who will consider the directions given concerning the duty of the church towards the disorderly.

1. Paul commands us to withdraw from every brother that walketh disorderly, and who will not conform to the in-

structions received from the Apostles. 2 Thes. iii: 6. We believe that any person or society who change the *action* and *subjects* of baptism, are guilty of a disorderly walk; that a wide door is thereby opened for the introduction of manifold evils; a few of these we have enumerated in the preceding Chapter. To say that Pædo-baptists are not sensible that they inflict these injuries upon the Christian church, can never satisfy *our* consciences. As long as *we* believe it, and regard their conduct disorderly, *we* as honest men, must decline to bid God speed to infant membership, and sprinkling for baptism, by inter-communion with their patrons.

2. We are commanded, as a church, to mark those who cause divisions and offences contrary to the doctrine we have received. Rom. xvi: 17. Sprinkling for baptism, and the substitution of unconscious infants for believers, are contrary to the doctrine of the N. Testament, and are at this moment, the cause directly or indirectly, of more than two-thirds of the divisions which distract the Christian world. This is not only true with reference to Baptists and Pædo-baptists, but true with reference to Pædo-baptists among themselves.

1. They are divided as to the manner, the place of administering the ordinance, &c. The council of Trent recommends the *head* because it is the seat of sensation. Others confine the rite to the *face*, because it is always naked. Deylingius says the water should be applied to the *head* the *forehead*, or the *breast*, once or thrice. Sprinkling has no other bounds than the caprice and fancies of men are pleased to fix; one dips the head three times; the second pours water on the face; the third selects the back of the head; the fourth pours water three times in the form of a cross on the forehead; the fifth applies the water with a sponge; the sixth baptizes his finger in water and touches some part of the head with the finger. John Calvin recommends *copious* pouring. Each one performs the rite according to his inclinations and whims: and one feels that he is as near right as the other, for where there is no law there is no transgression. Thus baptism is called a "mere ceremony." True! as generally administered it deserves no better name.

2. Nor are these divisions among Pædo-baptists confined to the action of the ordinance, they are equally as much

divided concerning the *design* of its administration to infants. One child is baptised to bring him *into* the covenant; another because he is already *holy*--the child of a believing parent. One is baptized to bring him within the "pales of the church;" another, because, by carnal descent, he is entitled to church ordinances. One is baptized on the faith of the parents; the other, because Jesus, said, "Suffer little children to come unto me, and forbid them not." One is in the covenant entitled to its blessings; the other is brought into it by baptism. One is baptised for the pardon of sins; the other because Paul said "they are holy," 1 Cor. vii: 14. One is thus transformed from the 'Devil's Common,' while another is baptized because Abraham *circumcised* all the *males* of his household. John Wesley urged it upon the ground that "*If* children are guilty of original sin, it must be washed away in the water of baptism." Obediah Wills urges it because "Baptism is God's *Sheep-mark* by which he distinguishes those of his fold, from such as graze in the wild common of the world." Mr. Burkitt calls it "*Christ's ear-mark*, by which he distinguishes his sheep from

the Devil's goats." Scarcely two Pædo-baptist denominations will agree as to the real design of the ceremony.

3. The divisions which exist between Baptists and Pædo-baptists are principally owing to that which the latter esteem as a *mere ceremony*. Believer's baptism is acknowledged to be scriptural by those who oppose us. The validity of immersion is not doubted. Pædo-baptists can abandon their infant membership, their sprinkling ceremony without sacrificing a single conscientious principle. That this is true, must be evident from their practice. They sometimes sprinkle adults, and even administer immersion in the name of the Trinity. It is presumed that in these acts no violence is done to their consciences. The Baptists on the other hand, believe sprinkling for baptism a violation of the law of Christ, and fraught with many evils: they regard the substitution of infants for believers a fearful departure from the teachings of the New Testament. Pædo-baptists set up the "bar," and charitably credit the Baptists for erecting the wall of partition. For us to inter-commune with those whom we consider unbaptized; those who refuse to observe the

ordinances as they were delivered unto us, would be to sacrifice our conscientious views respecting the doctrines and principles of the New Testament. One of the leading objects of those who urge it, is that thereby we might express our fellowship for sprinkling and infant membership. As a Baptist and a christian responsible to God, I dare not do it. Much as I desire the approbation of others, I dare not obtain it at so fearful a sacrifice. I would rather be called a "bigot and a zealot," all my life.

Pædo-baptists believe the Baptists to have been scripturally baptized, hence they may be willing to commune with them. The Baptist is unable to reciprocate here. He believes that *they* are *not* baptized, and though they possess *piety*, the Baptist can not commune with them, as *he* deems baptism a prerequisite to communion—and that the ordinance is a *church* act, never to be administered where there are divisions and schisms.

Nor can we consistently extend church fellowship to those who practice intercommunion with unbaptized persons.—Where Jesus has given an express rule, we can not fellowship the offender. A moments reflection is sufficient to con-

vince any one, that what he dares not do, because of his conscience, he is equally bound not to sanction in others. The most efficient way to teach men to revere the commandments of God, is to revere them ourselves.

OBJECTIONS TO MIXED COMMUNION.

1. *Mixed Communion has no tendency to increase Brotherly Love.*—Notwithstanding a few Pædo-baptist churches have practiced it for years, there is not at this day any more brotherly love among these sects than exists between any of them and the Baptists. Is there any more Christian affection between Methodists and Presbyterians than exists between either or both of these sects and the Baptists? Facts answer, No. Take any other denomination and the same conclusion will follow.

2. *Mixed Communion has no tendency to bring the different denominations to a greater harmony of sentiments.*—The ground of separation, between the various sects, lies farther back; it lies in a difference of sentiments concerning the doctrine, duties, and privileges of religion. Inter-communion among floating members, can never remove that which the "Watchman of Zion" can not do.

The Presbyterian is a Presbyterian still, the Methodist a Methodist still, and so; on, to the end of the chapter.

3 *Mixed Communion compels a church to commune with its ex-communicated members.* — A person guilty of what is deemed disorderly conduct is expelled. He goes and unites with another church, without repentance, confession, or reparation. He is received. On the following sabbath he returns to the Church which excluded him, sits down at the Table, and exhibits the glories of mixed communion. Thus the power of the church, over her own affairs, is set at defiance. In a church of this description, not long since, was a member who slandered the character of the Pastor's wife. He was tried, and expelled. In a few days he applied for membership in another denomination, and on account of his wealth he was received. He attended the Communion season of the church from which he had been justly expelled, and the usual invitation was extended. When he saw his slandered victim advance to the Table, he arose and accompanied her. She was paralyzed and declined to partake of the sacred emblems. He partook with all boldness. The church was

thrown into a state of ebullition, while one man exhibited the legitimate fruits of Open Communion.

4. *Mixed Communion compels a church to commune with those who are guilty of offences for which she would exclude her own members.*—Suppose a member of the Methodist Episcopal church is excluded for dancing, attending balls, or visiting circuses. When the invitation for communion is extended, a young lady of another fashionable church, and with whom the excluded member had often danced, &c., seats herself at the table—she is guilty of the same crime for which the other had been expelled, but she avails herself of the peculiar *privileges* of open Communion.

5. *Mixed Communion compels churches and denominations to act inconsistently.*—The M. E. church, in her Discipline, Part 1. chap. viii § 2 Quest. 4. asks the following. “What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion?” The answer is, “Let the same process be observed as in case of gross immorality,” expulsion. And yet a Baptist or a Pres-

byterian minister, may do all this and for his fidelity be invited to commune with the Methodists. The provision made by the same church for a private member is found in the Discipline, Part. 1. ch. 8.

¶4. Ans. 3. "If a member of our church be clearly convicted of endeavoring to sow dissensions in any of our societies, by inveighing against either our doctrine or discipline * * * he shall be expelled from the church." Baptists, Lutherans, Presbyterians or Episcopalians, may inveigh as much as they are disposed, and when the expelled Methodist stands back, they may advance. and the Bishop or Elder as if conscious that no crime has been committed, gives them the sacred symbols. If space permitted, we might exhibit the inconsistencies of some other denominations in the same manner.

6. *Mixed Communion is unnecessary.*

—Each denomination has its own regulations, and may commune in unity, as often as it thinks proper. It is but seldom that any of those who plead for open Communion; have ever communed out of their own denomination. They generally plead for a privilege which they never really wish to enjoy.

If any worthy member be located in a region where there is no church of his own denomination, and wishes to commune with another church, why not join it? If his conscience will not permit him to join that church, where is his conscience when he communes with it.

7. *If the communion is extended beyond the church, or the denomination, is it not difficult to find a stopping place?*—There are many denominations, and each has more or less truth in its creed, and some good men among its members. To open the door for all, would be to open the gates of the church to every error and schism; to invite a part and not the whole is to assume a prerogative too high for fallible men, and to exclude some whom Christ loves. It is sufficient for common men to decide the orthodoxy of those who have voluntarily put themselves under their watch-care.

8. *Real Close Communion is to be found in Pædo-baptist churches.*—Those churches that immerse christian converts, and reject infant baptism, commune with those whom they baptize, and receive into membership, unless they have been expelled. Pædo-baptists, baptize infants, and count them members; but de-

ny them the privilege of approaching the Lord's table. They "bring them within the Covenant" by baptism;—make them "members of the church;" "engraft them into Christ;" and though they are fit for the kingdom of Heaven, they are not fit for the Pædo-baptist Communion table. Surely, this is *close* Communion to which Baptist churches are strangers.

9. *Mixed Communion needlessly exposes Christianity to the scorn and ridicule of the world.*—those who inter-commune profess union; while no such union really exists between them. They profess fellowship, when it is known to the parties that they possess no *church* fellowship for one another. To-day they surround the Lord's table, to-morrow make arrangements for litigation before men of the world. Christianity weeps at these outrages, and Christ is wounded in the house of his friends.

10 *Mixed Communion is a violation of the Creeds, Confessions, and regulations of the denominations who practice it.*—The truth of this item may be ascertained by examining the different Creeds and Confessions. Let us commence with the

1 METHODIST EPISCOPAL CHURCH.

The Discipline of that church, Chapt. i: sect. 22, Ans. 2, says:—"Let no person that is not a member of our church be admitted to our communion, without examination, and some token given by an elder or deacon." What is meant by a "token"? Dr. N. Bangs of that church answers thus: "A TICKET or CERTIFICATE given to such persons, signifying that he or she is considered worthy." Turn to the Discipline, chapter 2, sec. 6, ans. 4, where the elder is directed thus: "Give no TICKETS to any that wear *high heads*, enormous bonnets, ruffles or rings." (Part i, chap. 7, Sec. i, ans. 4, of the Revised Edition of 1850.) In Part i, chapt. 4, sec. 11, the Preacher is addressed thus: "*And remember!*—a Methodist preacher is to mind *every point*, great and small, in the Methodist Discipline."—Old Edition, ch. i, § 8, ques. 3, ans. 11.

Apply for Communion on the foregoing principles, and the Elder or Deacon finds that you are not *dressed* according to the Discipline, and though you may be orthodox, and have been baptized, and considered fit for the kingdom of

heaven, the Discipline denies you admittance.*

The provisions of Part ii. chap. 2 § 1, are still retained: "No person shall be admitted to the Lord's table among us who is guilty of any practice for which we would exclude a member of our church"—Old Ed. chap. i, sec. 22, ans. 3.

Now, as this section excludes every one who is guilty of any practice for which a Methodist would be expelled, let us examine some of the crimes for which that church will excommunicate its own members.

1 For non-attendance upon Class-Meetings.—Discipline, N. Ed., Part i, chap. 5. § 3 quest. 4. Old Ed., chap. 2, sec 2, quest. 5. ans. 1, 2.

*The Methodist rulers, since the publication of Rev. S. Remington's work, in Defence of Restricted Communion, have expunged the first of the above quotations from the Discipline, and have changed the order of Chapters and Sections.—What was the object of this change? Let the reader judge. These alterations are made without notifying the reader of an isolated change. On the other hand, he is told that "our Discipline has been founded on the experience of a long series of years."

We shall hereafter refer to Chapters and Sections in the Old and New Editions.

2 For inveighing against the doctrines or Discipline of the church.—P. ii, chapt. 8, sec. 2, quest. 4; chapt. 8, sec. 4, quest. 1, ans. 3. Old Ed., chapt. 1, sec. 18, quest. 3; chapt. 2, sec. 7, ans. 3.

For wearing enormous bonnets, ruffles, rings; or carrying a *high head*, or inveighing against the doctrine or Discipline, the Methodist member shall have “no privileges of Society or of Sacraments in our church, without contrition, confession, and proper trial.” Chapt. 8, sec. 4, ans. 5. Old Ed., ch. 2, sec. 7, ans. 5.

Shall the Baptist or Presbyterian wear enormous bonnets, costly rings; carry their heads the highest part of their bodies; inveigh against both doctrines and Discipline of the Methodist Episcopal church, and still be invited to the “privileges of Society and Sacraments,” in that body, while its own members are expelled for a simple neglect of not attending an unscriptural Class-Meeting? Another proof of the consistency of mixed communion. The Discipline above quoted, forbids any Baptist to commune with the M. E. church; and when they are invited, another evidence is given, that the Ministers of that body

will discard the Bible and their Creed for the sake of Open Communion.

2 THE EPISCOPAL CHURCH holds that the Ministers of other Denominations have not been scripturally called and set apart to the work of the Ministry. Hence they are not qualified to administer the ordinances of religion. The rule of this church respecting communion, denies admission to any, except its own members. Its Confession of Faith says: "And there shall none be admitted to the Holy Communion until such time as he be CONFIRMED. (by one of the Bishops.) or he be ready and desirous to be confirmed." — *Book of Common Prayer, Art. Confirmation.* By this rule all denominations are excluded, except the Catholics, as no others desire, practice or believe in confirmation.

3 THE PRESBYTERIAN CHURCH declares that every "christian church, or union, or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members. If they err in making the terms of communion, either too lax or too narrow, yet even in this case, they do not infringe upon the liberty or the rights of others,

but only make an improper use of their own."—*Form of Government*, B. i. C. 1, sec. 2. On these principles, a Presbyterian Synod declared it inexpedient to intercommune with those denominations who hold Arminian sentiments.—*See Union Evangelist and Presbyterian Advocate*, 1820, vol. ii, pp. 96-99. The General Assembly, in 1839, fully sustained the foregoing decision. Thus, the Methodists, the New School Presbyterians, the Cumberlanders, and many of the Congregationalists were cut off with one stroke. Many of these possessed equal piety with Presbyterians, and were doubtless fit for the kingdom of heaven; but they were denied admission to the Lord's table in that church, not because they were considered unbaptized, but perchance, they held views which Arminius avowed before them.

Their Confession of Faith and their Catechism declare the children of one or both believing parents, to be proper subjects for baptism: that the church consists of those who profess religion, and their children; that all baptized persons are members and bound to perform all the duties of membership. *Con. of Faith* ch. 28. §4. *Large Cat.* 2. 166. *Do. Quest.*

62. *Discipline*, Book 2. §6. Notwithstanding these declarations, infants in membership amounting to nearly *two-thirds* of the whole, are kept from the Lord's table, though they are considered fit for baptism; fit to be brought within the covenant, and fit for the kingdom of heaven. This is cruel.

Presbyterian writers bear the most unequivocal testimony that baptism should precede Communion.

Dr. Doddridge says, "As far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper." *Lectures*; p. 510.

Dr. Dwight says that every communicant "should have made a public profession of religion; and that he should have been baptized." *Syst. Theol.* Sermon 160. Richard Baxter says, "What man dare go in a way which hath neither precept or example to warrant it. from a way that hath a full current of both? yet, they that will admit members into the visible church without baptism, do so."

Dr. Wall, an Episcopalian, affirms that "No church ever gave the Communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintain-

ed that any should partake of the Communion before they were baptized.”—

Hist. Inf. Bap. part 2 ch. 9.

The truth of the last extract is confirmed by the testimony of Justin Martyr, A. D. 150; of Jerome, A. D. 400; of Austin, A. D. 500; of Bede, A. D. 700; of Theophylact, A. D. 1100; of Bonaventure, A. D. 1200; of Frid. Spanheim, A. D. 1600; of Lord Chancellor King, A. D. 1700. Space will not allow us to insert extracts from each of these authors.

When Pædo-baptists invite us to their Communion, or complain for the want of admission to ours; it is clear from their sentiments that they demand a sacrifice which an honest Baptist cannot make—a recognition of infant sprinkling as the Baptism which the New Testament requires. We prefer to be called bigots and sectarians, rather than sacrifice Bible truth for popularity's sake.

OBJECTIONS TO RESTRICTED COMMUNION CONSIDERED.

1. “*Pædo-baptists are sincere.*”—Sincerity is no proof of correctness, nor can it justify a violation of Scripture precepts and examples. Paul was sincere in persecuting the church; but his con-

duct was not agreeable to the revealed will of Christ. Sincerity must have some *test*; our test is obedience to the commands of Christ. But if sincerity will serve as proof of correctness, *our* sincerity may prove the correctness of our practice. The sincerity of others cannot become a law for us.

2. "*The Baptists unchristianize other denominations.*" —The Baptists affirm that sprinkling is not christian baptism; that communion is a church act; and that divisions and schisms disqualify professors of religion to commune together. How can these views unchristianize any denomination that does not believe the dogma, that men are made Christians by baptism. No effort needs be made to unchristianize the man who received his christianity in the ceremony of sprinkling. We believe and treat Pædo baptists as unbaptized persons. With their christianity we have nothing to do in this matter: we are not the umpires to decide that question.

This objection constitutes the Lord's Supper as the test of Christian character. The Lord Jesus never designed the institution for that purpose. It is *commemorative*: "Do this in remembrance of

me." It is *prospective*; "ye do show the Lord's death *till he come*." - It is more of a test of our obedience to Christ than of our love and confidence in each other. The true test of mutual affection and confidence as christians, is better exhibited in sympathy in affliction, in feeding the hungry, in clothing the naked, and alleviating the wants and miseries of our fellow creatures. How many thousand professors of religion neglect the weightier matters of the law, and to quiet conscience, express their christian confidence in the practice of inter-communion?

If a refusal to commune with certain churches unchristianize their members, in what light do open Communionists view the moral condition of nineteen-twentieths of the denominations of the present day? They unchristianize nearly the whole of them. There are about 130 denominations of christians; not more than eight of them will commune together. Are the 122 unchristianized? Among the unchristianized portion you will find the honest Quaker, the Catholic, the members of the Greek church, amounting to *two-thirds* of all Christendom, besides a vast multitude

which space will not allow us to mention.

If a refusal to the Lord's table unchristianize our fellow men, what becomes of the christianity of those children, who, in their infancy, were 'sealed with in the covenant.' Contrary to the usage of many centuries, they are denied the "rights and privileges of the children of God."

3. "*It is the Lord's table, and all the Lord's children should come to it.*"—If all who wish to commune are to be received, because it is the Lord's table, ought not all who claim admittance into the church be admitted, because it is the Lord's church? If it be the *Lord's table*, it is regulated by law and order. Christ is the legislator. He has enacted the law that baptism precedes communion. He has said, when ye come together in division this is not to eat the Lord's supper. 1. Cor. xi: 18, 19, 20. If it be the Lord's table, let no man approach it without his direction. Has God received those infants which are said to have been "dedicated to him in baptism?" If so, why deny them participation at the Lord's table, The Lord's children are kept away! Regu-

late your *own* tables as you will, and let God regulate his own.

4. "*We shall all commune together in heaven.*"—This is an appeal to the passions, designed to blind the eyes of the unthinking. There is no literal table of bread and wine in heaven. Rom. xiv: 17. In the admission of members unto the celestial church, God acts as a sovereign, and receives thousands who would not have been received to the Pædo-baptist communion table. In the admission of members to Christian churches on earth, we act as servants, bound to yield implicit obedience to the directions of our sovereign Lord. Who would affirm that no Quaker will be admitted into heaven? He has no disposition to commune at the Lord's table, nor is he invited by any denomination. Do you not intend to commune with the spirits of your departed children in heaven? Why did you deny them admittance to the Lord's table on earth? How many thousands of those who were excommunicated from the church on earth, will be admitted into heaven; though denied participation at the Lord's table in the visible church?

5. "*Restricted Communion is unchar-*

itable."—Charity and open Communion are very different things. If the terms were synonymous, the following passages would read thus: There abideth faith, hope, and *open communion*, these three; but the greatest of these is *open communion*. 1. Cor. xii: 13. Above all these things, put on *open communion*, which is the bond of perfectness. Col. iii: 12-14. For the law is fulfilled in one word, (*agapeseis*) *open communion*. Gal. v: 14.

The word *agape* occurs 116 times in the New Testament. It is translated *love* 86 times, *charity* 29 times, and *dear* 1. Charity is love, not love to error and sin; but love to God, to his laws, to the order of his house. While charity suffereth long, it rejoiceth in the truth. That charity which leads men to condemn the order of God's house never emanated from heaven.

Candid reader, the subject is now before thee. Appreciate the value of divine teaching, and let not the fear of man deter thee from following the Lord Jesus, and contending earnestly for the faith once delivered to the saints.

Whatever has been said in reference to other denominations, in these Chapters,

it has not arisen from any unkind feelings. My object has been to exhibit truth; and though I have freely quoted from the Disciplines and Standards of other sects, it has been in order to show, that many of the charges brought against the Baptists, may with greater consistency be alleged against those who urge them to our disadvantage. "I speak as to wise men; Judge ye what I say."
1. Cor. x. 15.

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RECOMMENDATIONS.

HAVING examined the work of Rev. D. E. THOMAS, on the 'Action and Subjects of Christian Baptism, and Restricted Communion,' we take great pleasure in recommending it to the Christian public. It supplies a place which, so far as our knowledge goes, is not filled by any other work, on this extendedly controverted subject. The arguments of a hundred volumes are condensed and concentrated into so short a compass, that any individual may, with a little labor, know the whole. The Baptist may here see the foundation of his practice, and the objections brought against it, fairly and clearly presented; and the evils of a contrary practice properly exhibited.

We especially commend the chapter on 'Communion,' to the consideration of those who have been in the habit of representing Baptists as *bigoted* and *unchar-*

itable. It must cure them of misrepresentation.

We recommend the work to all, as a necessary and neat *vade mecum*, on this long controverted subject; and we rejoice that so valuable an addition has been made to our previous stock.

JOHN WINTER.

GEO. C. SEDWICK.

B. ALLEN.

June 12, 1851.

The same Author has also in Press, nearly ready for circulation, a complete Course of Lectures on the 'Declaration of Faith,' adopted by Baptist Churches generally. Also, the 'History of Baptist Sentiments, since the Christian Era.'

These Works have received the approval of Ministers and Brethren, as far as opportunity has been afforded for examination; and will prove highly interesting and valuable to all inquirers after truth. Orders for them will be promptly attended to by the Publishers.

ERRATA.—We regret that several typographical errors have passed uncorrected in these pages, especially in the figures used. The most material one is on page 86. four lines from top, where 42 is used instead of 24. This does not occur in all the copies.





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